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ABSTRACT

This document contains the five issues of "Sharing Our Pathways" published in 2002. This newsletter of the Alaska Rural Systemic Initiative (AKRSI) documents efforts to make Alaska rural education--particularly science education--more culturally relevant to Alaska Native students. Articles include "Nurturing Native Languages" (Angayuqaq Oscar Kawagley); "Nikaitchuat Ixisabviat: An Inupiaq Immersion School" (Iqxubuq Dianne Schaeffer); "Project Centered Education" (John Carlson); "Native Languages in Alaska" (Ruthie Sampson); "New Guidelines for Culturally Responsive School Boards Developed by Native Educators"; "Oral Traditional Knowledge: Does It Belong in the Classroom?" (Esther A. Ilutsik); "In the Maelstrom of Confusion, A Stilling Voice" (Angayuqaq Oscar Kawagley); "Who Is This Child Named WIPCE?" (Ac'arralek Lolly Sheppard Carpluk); "Draft Guidelines for Cross-Cultural Orientation Programs Developed" (Ray Barnhardt); "Revisiting Action-Oriented, Multi-Reality Research" (Angayuqaq Oscar Kawagley); "Local Culture and Academic Success Go Together" (Mike Hull); "Rakaumanga: Maori Immersion School Success Story" (Frank J. Keim); "Loving and Caring for Balance" (Angayuqaq Oscar Kawagley); and "Inuit Studies: Some Reflections" (Maricia Ahmasuk). Issues also describe conferences and professional development opportunities for Alaska teachers; successful practices in Alaska's five "cultural regions" (Athabascan, Yup'ik, Southeast, Alutiiq, and Inupiaq regions); curriculum resources available through the Alaska Native Knowledge Network; organizational news from AISES (the American Indian Science and Engineering Society); awards and funding opportunities; and undergraduate and graduate programs focused on indigenous knowledge. AKRSI regional contact information is included. (SV)

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Sharing Our Pathways
A Newsletter of the Alaska Rural Systemic Initiative

Alaska Federation of Natives
University of Alaska
Rural School and Community Trust

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Sharing Our Pathways

VOL 7, ISSUE 1
Jan/Feb 2002

A newsletter of the Alaska Rural Systemic Initiative
Alaska Federation of Natives ◆ University of Alaska ◆ National Science Foundation ◆ Rural School and Community Trust

Nurturing Native Languages

by Angayuqaq Oscar Kawagley

Many Americans are intolerant of diversity, be it cultural with its concomitant languages, or biodiversity in an ecological system. Instead, we see notions of human and cultural superiority with designs for a monolingual and monocultural society in which the English language and its associated culture presumes to become the language and culture of the world. Thus indigenous cultures have to contend with a language and its ways that has a very "voracious appetite," as phrased by Richard Little Bear. We, indeed, have a formidable enemy which absorbs our Native languages and cultures very readily, unless we are cognizant of its hunger and take protective steps. This mass culture can be most appealing to young people. Its behaviorisms, codes of dress, languages and sometimes destructive proclivities inveigle young people to its world.

We know ourselves to be made from this earth.
We know this earth is made from our bodies.
For we see ourselves. And we are nature.
We are nature seeing nature.
We are nature with a concept of nature.
Nature weeping. Nature speaking of nature to nature.

—Nan Cohen Hardin

Griffin's observations ring true to me because my Yupiaq language is nature-mediated, and thus it is wholesome and healing. It contains the creatures, plants and elements of nature that have named and defined themselves to my ancestors and are naming and defining themselves to me. My ancestors made my language from nature. When I speak Yupiaq, I am thrust into the thought world of my ancestors.

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Let me cite two examples of the elements of nature naming and defining themselves. The first is *anuqa*—the wind. It is telling its name and telling me what it is. It is the moving air which is needed for life. The other is *lagiq*—the Canadian goose. It's call is "lak, lak, lak" giving its name to us and by its behavior telling us its habitat and its niche in the ecological system. "We are nature with a concept of nature." Truly!

We, as Native people, have seen our languages become impoverished in the last several centuries. Many of us now speak our Native languages at the fourth and fifth grade levels (if such a grading system existed for us). We look at the wounds in our minds and we see that the wounds also exist in nature itself. "We know ourselves to be made from this earth" and it makes us weep when we see the destruction and pollution around us. We realize that the relationship between ourselves and our places is a "unity of process" (Joan Halifax). We know that there cannot be a separation between the two.

As we lose our Native languages, more and more of us begin to take part in the misuse and abuse of nature. We use English predominately in our everyday lives today. We don't realize that English is a language contrived by the clever rational mind of the human being. The letters were derived by the human mind. The words are a product of a mindset that is given to individualism and materialism in a techno-mechanistic world. For us to think that we can reconstruct a new world by using English and its ways will not work. We need to return to a language that is given to health and healing. To try to make a paradigmatic shift by using the consciousness that constructed this modern world is bound for failure. Albert Einstein stated something to the effect that "you cannot make change in a system using the same consciousness used to construct it." This should be very clear to us as a Native people.

In my Yupiaq ancestral world egalitarianism was practiced. In this form of governance no creature, plant or element becomes more important than another. All are equal. In the great state of Alaska, I can incontrovertibly state that racism is alive and seems to be gaining strength. This is a circumstance which is unconscionable and reflects a very destructive and alienated stance in the larger society.

How is it that we "stabilize indigenous languages"? I think that we must once again speak the Native languages in the home a majority of the time. If we expect only the school to do it, it will surely fail. The school must become a reflection of a Native speaking family, home and community. During the waking hours of the day, the children must hear the Native language being spoken—in the home and in school. The one-to-one and family conversation in the local language must be the standard of the day. The community, family, parents and especially the children must begin to know place. How is this to be done? By the Elders, parents and community members speaking to one another in their own language and from the Yupiaq perspective.

To know self, one must learn of place. How does one learn of place? You begin by telling *quliraat*, the mythology, stories of distant time, which are powerful teaching tools still applicable to the present. You learn of the times when our ancestors were truly shape-shifters. It was easy to change from one form to another, and one was in control of self. Values and traditions are taught by these stories which are so ancient that we call them myths. From these you can tease out problem-solving tools and discern characteristics that make for a healthy and stable person living in a healthy and sustainable place. Told by an Elder whose inflections, facial and body language add to the words,

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these myths teach not only discipline for the members but more importantly self-discipline. We must re-inculcate self-discipline in our people as a matter of survival.

The *qalumcit* must be told, as they are the stories of us as a Native peoples. They tell us how we got to be at this place, our movements, problems encountered and resolved, years of plenty and scarcity and how to read the signs foretelling events, how we made sense of time and space, how trade and exchange of goods and services was accomplished and how genetic diversity in the community was maintained.

The rituals and ceremonies must be relearned and practiced. The loss of these have developed schisms in our lives. We have become fractured people. These rituals represent revival, regeneration and revitalization of our Native people.

The *yuyaryarat*—the art and skills of singing, dancing and drumming—brings one to a spiritual level. Our word, *yuyaq*, means to emerge into a higher plain, a higher consciousness through concentration on the movements when singing and drumming.

We must also seek to relearn the Native names of places. It is incomplete knowledge for us to know the distance between two places in miles. It is also important to be able to "guesstimate" the time it will take to go from point A to point B and to know the history and place names between the two points. Then it becomes whole and useful knowledge.

I just recently returned from Hilo, Hawaii where I was a participant in a planning meeting for revitalizing the Hawaiian language and culture. One interesting side trip was a visit to a Native Hawaiian charter school a few minutes from Hilo. I learned that the local Native people had begun landscaping unkempt property and refurbishing dilapidated buildings. This was initiated even before grant funds were made available for the project. This is true determination and motivation to reconstruct education which is meaningful and effective for the Native people. When my hosts and I arrived, we were met by the students at the entrance to their school. They sang in their own language and several students made welcoming remarks again in their own language. When protocol called for my response, I responded in my Yupiaq language. To see and hear the protocol that had been practiced for millennia by their people made my heart feel good. This happening after hundreds of years of barrage to change their language and culture gave me hope that we, too, can save our Alaska Native languages.

The rituals and ceremonies must be relearned and practiced. The loss of these have developed schisms in our lives.

It was refreshing and energizing of spirit to look at the landscape and see the work that had been done. The best part was a plot of land where only the original flora of Hawaii had been planted—a very ambitious endeavor which required research and feedback from the few Elders still with them to determine which plants are native to the land. One building had photovoltaic panels on its roof to power some of their computers and filter pumps for their fish hatchery tanks. At another location, young men were preparing food in the traditional manner of heating rocks with the ingredients placed in baskets on top and covered over with banana leaves and canvas. The food was eaten prior to the graduation exercises.

If you find yourself in a situation where there is a minimal number of myths, stories, rituals and ceremonies available, then I would suggest that you find sources that are well written and your Elders deem to be true. Translate these into your own language with the help of Elders and knowledgeable community members that may be familiar with the technical language contained in that treatise. When satisfied with the final translation, read it to the group for approval. Then it would behoove us to read it to the youngsters who will become the historians of the community—the future keepers and practitioners of sacred knowledge.

To bring the above back into practice is to know who you are and where you are. This would contribute broadly to the important notion that it is alright to be Native, to speak the Native language and to use Native tools and implements in play and work. After all, our technology was made by our ancestors to edify our Native worldviews. Please, what ever you do, do NOT give to the youngsters the idea that modern technology has an answer for everything. It does not. Use it merely as a tool and use it minimally and judiciously. Remind the students that technological tools are intensive in the use of natural resources and energy. To accept technology blindly is to negate the painful works to revitalize our Native languages and cultures. I wish you all the wisdom of the *Ellam Yua*, the Great Mystery in your continuing efforts. "We are nature." *Quyana*

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Nikaitchuat Ixisabviat: An Iñupiaq Immersion School

by Igxubuq Dianne Schaeffer

Nikaitchuat translated into Iñupiaq means "any thing is possible" and *ixisabviat* means "the place to learn." Nikaitchuat Ixisabviat is an Iñupiaq Immersion school. The teachers conduct all classes in Iñupiaq. Nikaitchuat was started by interested parents and community members who felt that a cultural approach to education was needed if our children were to thrive.

Nikaitchuat Ilisagviat 2001 -2002 visit the NANA Museum of the Arctic.

Tarruq Pete Schaeffer served on the regional school board for about four years and found out that it would be very difficult to have the school he and his wife envisioned installed in the current school system. Abnik Polly Schaeffer worked for eight years at the elementary school as an Iñupiaq teacher; she taught seven classes a day with 25 minutes for each class. The students had fun, but they never retained anything because of the short amount of time given to each class. Tarruq and Abnik had a vision of a school of students being taught in Iñupiaq and learning the cycles of the Iñupiaq year.

In the spring of 1998, Tarruq and Abnik Schaeffer sat down with interested community members and said that they were opening up a school in the fall. We didn't have a building, curriculum or staff. We formed committees and each committee had a chairperson. I was on the enrollment committee and we came up with the enrollment process for Nikaitchuat. There was also the finance committee and a couple others. Sandra Erlich Kowalski was hired for the summer to find out what we needed in order to open up as a school.

On September 10, 1998, Nikaitchuat opened with 20 students, three teachers and one director. We had very little furniture and the school supplies hadn't arrived yet. Tarruq Schaeffer gave $100 to Abnik and Aana Taiyaaq to buy school supplies like pencils and paper. We had the determination and will to teach our children what we feel important: the Iñupiaq language.

Ivik Kunuyaq Henry along with Igluguq and Agnik Schaeffer pour uqsruq *(seal oil) into containers for their parents.*

Nikaitchuat Ixisabviat is formed under the umbrella of the tribal government, the Native Village of Kotzebue also known as Kotzebue IRA. We have an agreement with NANA to give us some money and lease the building to us for one dollar a month. We get a grant from Maniilaq and from the Department of Education (we are in the second year of a three-year curriculum development grant) and we also get the Johnson O'Malley money from Kotzebue IRA and parents pay a monthly tuition for their child to attend our school.

Parent involvement and education are a vital part of school functioning. Parents help out by volunteering during and after school hours in tasks as varied as reading to children, serving snacks, cleaning, curriculum development and support, providing transportation to the Senior Center, learning and teaching cultural activities and

the list goes on. It is not uncommon to see grandparents, aunts, uncles and siblings enter the school to volunteer as well. We ask parents to put in at least four hours of volunteer time a month. There are a few parents that put in eight hours or more a week. We have a bimonthly parent meeting where the parents catch up on what their child is learning. We have a potluck once a month where all parents and relatives are invited to attend.

Qikiqtaq Walker, Aana Taiyaaq Biesemeier, Qignak Atoruk and Urralik Gregg pick asriaviich *(blueberries) this last fall on one of our many field trips.*

Nikaitchuat Ixisabviat is in its fourth school year. We have five older students (two are in second grade, two in first grade, four kindergartners and ten pre-kindergartners for a total of 19 students. We have four teachers, one director and one curriculum development specialist.

This year, the first graders have been working on their writing skills along with learning more math. Instead of taking a nap, they do school work, like writing and reading in Iñupiaq. Abnik Polly Schaeffer has been busy teaching them the different subjects. Aana Taiyaaq Ida Biesemeier has been helping Abnik with the first graders, along with teaching the younger students the basics.

Isan Diana Sours and Suuyuk Lena Hanna are kept busy with the younger students (the three and four year olds), teaching them the basics of how to get along and to respect other students. The two biggest things that are reinforced daily is *Kamaksrixutin* and *Naalabnixutin*—to be respectful and to listen! They also learn the colors in Iñupiaq, numbers and their Iñupiaq names. Each student is called by their Iñupiaq name; some teachers don't know the children's English name. The students are learning how to write their name.

We have staff to develop the curriculum for the first graders. Kavlaq Andrea Gregg is the curriculum development specialist. She has been working on developing a curriculum based on the seasons of the year, building upon what Nikaitchuat has done the past three years. We are still looking for an assistant for Kavlaq, who will help in coming up with new and exciting curriculum for our older students.

We make lessons planned by the week and this week's topic is *niksiksuq* (fishing); this week's color is *tufuaqtaaq* (purple); the Iñupiaq value being reinforced this week is respect for nature and the shape of the week is *aqvaluqtaaq* (circle).

My name is Igxubuq Dianne Schaeffer and my title is Director. This is my second year as director—before that, I was on the Parent Governance Committee and a parent of one of the students. I've been working along with the Parent Governance Committee on how Nikaitchuat can expand next year. We would like to continue to grow with the oldest students, hopefully into the fifth grade.

We are looking for a new building as we are at full capacity in the building we are in now. There is a possibility of obtaining a building with our tribal government, the Kotzebue IRA. We continue to grow and hope to share what we have learned with other communities. If you are here during the school year, we invite you to our school; we are located behind the Pizza House in Kotzebue. Come on over and check us out!

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ANKN Curriculum Corner

by Ray Barnhardt

Starting with this issue, a new feature will appear regularly in the *Sharing Our Pathways* newsletter—the "ANKN Curriculum Corner"—highlighting curriculum resources available through the Alaska Native Knowledge Network that are compatible with the tenets outlined in the *Alaska Standards for Culturally Responsive Schools*. We welcome submissions of curriculum resources and ideas that might be of interest to others, as well as descriptions of curriculum initiatives that are underway or for which you are seeking sites or teachers who are willing to pilot-test materials. Information on obtaining copies of the materials described in this column is available through the Alaska Native Knowledge Network at www.ankn.uaf.edu, or at (907) 474-5086.

Translating Standards to Practice—Science Performance Standards and Assessments

A comprehensive resource document prepared by science teachers from throughout the state under the guidance of Peggy Cowan and Cyndy Curran, for use by the Alaska Department of Education, the Alaska Science Consortium and all science teachers (now available on the ANKN web site at http://www.ankn.uaf.edu/translating).

Handbook for Developing Culturally Responsive Science Curriculum

A concise teachers guide developed by Sidney Stephens in conjunction with the Alaska Science Consortium to provide assistance to teachers in the development of locally- relevant science units (http://www.ankn.uaf.edu/handbook).

Village Science and Village Math

Two teacher handbooks prepared by Alan Dick offering an extensive compendium of ideas for ways in which to connect the teaching of basic science and math concepts as reflected in the state standards using examples immediately at hand in a village setting. The teacher and student guides for *Village Science* are available on the ANKN web site at http://www.ankn.uaf.edu/vscover.html. The *Village Math* resources are currently in draft form and can be viewed at www.ankn.uaf.edu/villagemath for pilot testing by interested teachers. Questions or suggestions for either of these resources should be directed to Alan at fnad@uaf.edu.

ANSES Chapters/Camps/Fairs Handbook

A series of resource documents to assist teachers and school districts in sponsoring K–12 chapters of the Alaska Native Science and Engineering Society, which in turn sponsor science camps and Native science fairs. These resources are available on the ANKN web site at http://www.ankn.uaf.edu/anses.

Subsistence Curriculum CD-ROM

This CD-ROM if filled with a collection of curriculum resources for all grade levels and cultural regions around the theme of "subsistence". It is available from ANKN for experimental use by teachers as well as to solicit additional resource materials that can be included. Contact Sean Topkok for further information on this item (fncst@uaf.edu)

Soos Koyukon Curriculum Model

A curriculum model and guide prepared by Virginia Ned based on the design of a traditional soos, a form of food cache used by Koyukon Athabascan people. Please contact Virginia at fndmd1@uaf.edu for further information on this useful curriculum framework.

Snow Science

A curriculum handbook prepared by the Denali Foundation outlining ways to integrate traditional knowledge and Western science around the theme of "snow". This resource is nearing completion and will be made available through ANKN.

Alaska Native Games: A Resource Guide

This is an extensive collection and description of the traditional games that are featured in the World Eskimo-Indian Olympics, the Native Youth Olympics and the Arctic Winter Games. Prepared by Roberta Tognetti-Stuff, this document will give you everything you need to know to integrate traditional games into your teaching. It can be downloaded from ANKN at http://www.ankn.uaf.edu/nativegames.

Alaska Clipart Collection

A collection of Alaska-oriented clipart assembled by Alan Dick that can be used by students and teachers to liven up the documents they produce. The collection is available in an easy-to-download format at http://www.ankn.uaf.edu/clipart.html.

Translating Standards to Practice Now Available on the Web

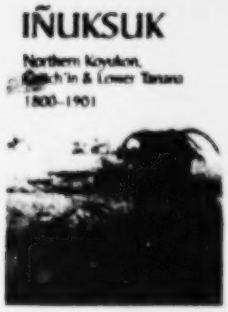
by Cyndy Curran, Alaska Department of Education & Early Development

A user-friendly resource for all science teachers in Alaska is now available in another format. The electronic version of *Translating Standards to Practice: A Teacher's Guide to Use and Assessment of the Alaska Science Standards* is accessible on the Alaska Native Knowledge Network web page at http://www.ankn.uaf.edu/translating.

Developed collaboratively by the Alaska Rural Systemic Initiative, the Department of Education & Early Development with funding from the National Science Foundation, *Translating Standards to Practice* is a tool for improving science instruction for all Alaska students. Alaska educators, along with members of the business, Native and scientific communities wrote *Translating Standards to Practice* to enhance, complement and integrate the *Alaska Science Content Standards* and the *Alaska Standards for Culturally Responsive Schools*.

The purposes of *Translating Standards to Practice* are (1) to help teachers as they further develop their science instruction and (2) to serve as a guide for districts as they make choices about which standards, as well as which aspects of the standards to focus upon for different benchmark levels. Written to reflect the diversity and richness of Alaska, *Translating Standards to Practice* can guide teachers as they create performance assessments for their classrooms. A bridge between the wisdom of the cultural traditions of the Elders and Western science, *Translating Standards to Practice* will help teachers enliven their science teaching and help increase student achievement for all Alaska students.

As with the hard-copy format, the science content standards are divided into the following benchmark levels: Level 1, ages 5–8; Level 2, ages 8–10; Level 3, ages 11–14 and Level 4, ages 15–18 . The web page format allows teachers to click on a science standard within a benchmark level and view the content standard, the performance standard for the benchmark level, sample assessments for that performance standard and, in many cases, an expanded sample assessment idea with an accompanying scoring guide. So that teachers have access to the documents on which the performance standards are based, the references from the *National Science Education Standards* and *Benchmarks for Science Literacy* are also included. Within each benchmark level teachers will find sample units to help them to see how and where performance assessment fits within a unit. Teachers can use these sample units as guides when they develop their own units of instruction.



Inuksuk: Northern Koyukon, Gwich'in and Lower Tanana, 1800–1901

by Adeline Peter Raboff, published by Alaska Native Knowledge Network, 2001

Subject headings: Ethnohistory, Anthropology, History, Native Americans

Inuksuk is an ethnohistory of the Northern Koyukon, Gwich'in and Lower Tanana Indians of Interior Alaska between 1800 and 1901. This book is rich with new ethnonyms, place names and personal names of the area and the cultures involved. It is a detailed and fascinating account of pre-contact and post-contact Interior group dynamics that could only be gathered with the aide of the oral tradition of the numerous Iñupiat accounts, Gwich'in, Koyukon and Lower Tanana informants and the author's intimate knowledge of her culture. This ethnohistory is set in a time frame where every written source from missionaries, explorers and military personnel were coordinated with the events which are recounted in the oral tradition. In most cases the oral account deepened and expanded upon the written record. A must read for students of Alaska Native history and anthropology.

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Project Centered Education

by John Carlson, Director, Noyes Slough Action Committee; Teacher, Anne Wien Elementary School

David Orr, who writes of our society's relationship to our natural world, summarizes that "Schooling has to do with the ability to master basic functions that can be measured by tests. Learning has to do with matters of judgment, and with living responsibly and artfully, which cannot be measured so easily." This brings us to the process of designing curricular opportunities that provide for a deeper learning than is directed by the current national and state trend towards written exit exams. I wonder at the semantics of the word exit; exiting from what, to where and with what knowledge?

We should not accept without question the notion of standards. To whose standard of life and values do we teach? Can one array of standards and related test items meet the needs of both the rural citizen and urbanite? One must ponder these questions. Although the traditional academic areas assessed on these exams have invaluable usefulness, particularly in the economic world, they in no way represent all that is necessary to living a fulfilling life. The traditional evaluation of educational aptitude produces, as Orr sarcastically observes, " . . . the highly schooled and heavily degreed fool, and a person lacking intellectual pedigree."

Learning has to do with matters of wisdom and with living responsibly and purposefully with not only the personal welfare in mind, but the good of the commons as well. Unfortunately to our political leadership, these skills—skills essential for the survival of our human society—are not easily measured. Nonetheless, our politicians continue to hammer on our children for exit exam scores as if higher test scores alone will set the world right. In the meantime, curricular opportunities become more and more narrowed and further alienated from their own community's needs and values.

Some of the best learning opportunities are the most organic ones. Experiential learning is one way to provide additional educational opportunities for children. From the start, differences between experiential learning and the typical approach to classroom/school learning become apparent. A significant difference, and one that might cause discomfort to those locked into the traditional American classroom structure of learning, is the inevitable release of strict control of lesson planning, progression and outcome while following the philosophy of experiential learning. You can plan for a learning situation, but you cannot, if believing in experiential learning, plan for exactly what will be learned. This immediately points out a philosophical paradigm shift from conventional educational thought in that the school and teacher not make the assumption to be the possessors of an all and powerful bank of knowledge. Not only do they not assume to have all the secrets to the world, but they do not necessarily possess the ability to determine in totality what children should be learning. The typical approach to classroom teaching and learning often makes assumptions that detailed criteria and methods can be designed, adopted and often standardized to be used in varying educational settings with a wide range of students, often representing varying socioeconomic and cultural backgrounds.

Ivan Illich, author and observer of social and educational systems, hoped for an educational change towards communal activities in libraries, work places, families and other community settings. Even though change is uncomfortable, we should look ahead to growth and not let the growing pains prevent us from trying new ideas. "The fear that new institutions will be imperfect, in their turn, does not justify our servile acceptance of present," says Illich.

Experiential learning pertains particularly well to educational situations in a cross-cultural context. Oscar Kawagley, a professor at the University School of Education, reviews the role of traditional learning in a Yupiaq Eskimo context and it illustrates clearly the long history of learning in an experiential way. As he states, "Alaska Native worldviews are orientated toward synthesis of information gathered from interaction with the natural and spiritual worlds . . . " Notice that the word "interaction" is used here rather than words such as "schooling" or "taught." Kawagley (1997) says that the mystical knowledge of Yup'ik cannot be developed solely by observation, but will materialize as a result of "participation of the mind, body, and soul." A Yup'ik worldview is developed in part by interacting and participating in your cultural and natural world.

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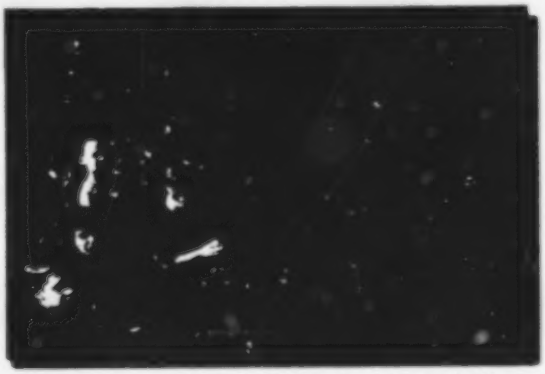
The natural world holds unlimited discoveries.

It would be difficult to mention all the directly related educational activities at Anne Wien Elementary School that have taken place in relation to Noyes Slough and the children's local watershed. The bulk of these activities are really project centered endeavors, and have been generated from those in direct contact with the projects, the classroom teachers and children. There is no canned curriculum generated by an educational consultant Outside. There are, however, both delightfully spontaneous and carefully planned educational activities. The Noyes Slough generates the activities as much as the children and teachers generate them. Many of these activities would not have been possible without parent and community volunteers and additional funding to temporarily reduce classroom size during these specific projects. Some of the accomplishments include:

1. Trail Construction: students designed, constructed and maintain a three-quarter-mile Noyes Slough Nature Trail in Lions Park next to Anne Wien Elementary School.
2. A third grade class is currently working on an interpretive trail guide for the Noyes Slough Nature Trail.
3. Trail Kiosk: a sixth-grade class has designed and is currently building a trailhead display for the Noyes Slough Nature Trail.
4. Riparian protection and restoration: a sixth grade classroom is conducting a restoration effort involving damaged areas of seasonal wetlands. Other classrooms have wired trees along Noyes Slough to protect them from beaver.
5. A Noyes Slough website was created by a sixth-grade class. This website won a gold medal in the environmental category of the International Cyberfair contest.
6. Children have worked alongside various agency professionals to conduct water, invertebrate, and sediment testing to determine whether Noyes Slough meets federal and state water quality standards.
7. Three Noyes Slough symposiums have taken place involving over a hundred different presenters working with children in both classroom and field settings. The focus of the symposiums have been to increase understanding of our watershed.
8. All children of our school contributed to a permanent hallway mural depicting the journey of Noyes Slough and its flora and fauna. Its title: "Noyes Slough is Our Backyard".
9. Teachers are incorporating watershed study and Noyes Slough into school district curriculum in writing, reading, math, science, social studies, art, physical fitness and all other areas of school life.
10. A group of community volunteers have built an observation deck in Lions Park overlooking the Noyes Slough. They have dedicated it as the "Outdoor Classroom"!

Traditional schooling makes the assumption that by instructing students in various disciplines that society, or rather those in power positions, have determined "important" and by learning enormous banks of knowledge students will retain much of this information in meaningful ways when the time comes to apply them. Experiential learning suggests instructing to more relevant learning, thus assuring deeper knowledge and understanding, thereby reducing the risky proposition of inconsistent and inaccurate transfer of learning. Should project-based experiential learning replace traditionally organized schooling in which children are seated in desks working quietly with teacher-directed lessons? Absolutely not. Some of our school curriculum is effectively taught in this way and the children can enjoy lessons organized in this way. Nonetheless, learning through direct activity in community and ecological projects can add much to the existing curriculum.



Students compare the importance of vegetative buffers along Noyes Slough.

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AISES Corner

by Claudette Bradley

Congratulations to the University of Alaska Fairbanks AISES College Chapter for receiving the Outstanding Chapter of the Year award at the AISES National Conference in Albuquerque, New Mexico, November 15–18, 2001. The chapter has instituted the following outstanding programs:

The AISES students have developed the NEWNET outreach program for high school students to educate them about AISES, plus science, mathematics, engineering and technology careers. The students have a tutoring program, which took several years to develop. As a result they have a weekly schedule of tutors available for all the mathematics courses and some science courses. The AISES students invite quality guest speakers in the science, mathematics, engineering and technology fields to meet with them in their biweekly meetings and work sessions. The University of Alaska Fairbanks chapter enjoys strong student leadership and good faculty support.

Sommer Stickman from Nulato, grade six with her project "Pitch: Will It Kill Bacteria?"

Among the sessions at the national AISES meeting was a three-person panel on "Alaska Native Elders Impact on Education in Interior Alaska". Caroline Tritt-Frank of Arctic Village is a tenured teacher in Yukon Flats School District and is a master's degree candidate at the University of Alaska Fairbanks. Caroline spoke of her research on indigenous language immersion programs in New Zealand, Hawai', Canada and Bethel, Alaska. This research is helping her develop a Gwich'in language immersion program in Arctic Village.

In the same session Catherine Attla spoke of her work with teachers and students in Koyukon-Athabascan villages and the four books she has authored on Koyukon-Athabascan stories and beadwork. Catherine is an Elder from Huslia, Alaska and has many opportunities to work with educators and students helping them learn Koyukon-Athabascan traditions.

Claudette Bradley spoke about culture-based science camps and science fairs held every year since 1996 in Alaska. Claudette is an Associate Professor at the University of Alaska Fairbanks and the Alaska Native Science and Engineering Society (ANSES) coordinator for Alaska Rural Systemic Initiative (AKRSI). The camps employ Elders from Interior villages and Native certified teachers. The Elders supply valuable Native knowledge about crafts, stories, animals and plants for students' science projects. The teachers assist the students in the development of their science projects at the camp and these are then entered in regional science fairs. The ANSES science fairs have two sets of judges: the scientists judge the research design and science knowledge in the projects and the Elders judge the project's value to Native culture and village life.

Throughout the state ANSES holds regional culture-based, science fairs. These include the following:

- Kodiak , November 2001
- Fairbanks Fair, December 6–7, 2001
- Juneau Fair, January 2001
- Kotzebue Fair, January 24, 2002

Pribolofs, Unalakleet and Bethel are currently planning to have science fairs just before the statewide fair in February, 2002.

Two to four projects are selected as grand prize winners at each regional fair. The students who developed the grand prize winning projects have an opportunity to attend the ANSES statewide science fair in Anchorage February 3–5, 2002. The students and chaperones will stay at the Camp Carlquist Lodge about 30 miles outside of Anchorage. The judging of the projects will take place at the Carlquist Lodge and the awards will be presented at the Sheraton Hotel during the Tuesday luncheon of the Native Educators Conference.

Tamara Thomas and Kiera Abrams, grade nine, with their project "Can Spruce Trees be a Medical Application?"

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Southeast Region

by Andy Hope

The Southeast Alaska Native Educators Association (SEANEA) will hold a reorganization meeting/staff development workshop January 12–13, 2002 in Juneau. The SEANEA was organized in 1996 but has been inactive the past couple of years. The Alaska Rural Systemic Initiative recently received a Teacher Leadership Development grant from the National Science Foundation. This grant will provide funds to support the hiring of a lead teacher and other education/staff development activities in each region. I have included a rough draft of a framework for SEANEA activities from the present through September 2002. I look forward to hearing from each of you soon.

Proposed SEANEA Framework for 12/1/01 to 9/30/02 Scheduled Meetings:

December 15, 2001

Teacher Leadership Development Project funding MOA, AFN/Central Council of Tlingit and Haida Indian Tribes for TLDP funding for the Southeast Region.

January 12–13, 2002

SEANEA Organizational Meeting /Professional Development Seminar, to be held in Juneau, Alaska.

January 12: Organizational Tasks:

1. Elect officers.
2. Appoint an interim coordinator to serve until a lead teacher is selected (target date for selection, 7-1-02).
3. Plan for a professional development institute (Summer, 2002).
4. Select delegates to attend the Native Educators Conference scheduled for February 3–5, 2002, Anchorage.
5. Discuss the I Am Salmon Children's Festival, tentatively scheduled for spring 2002 in Leavenworth, Washington.
6. Set possible quarterly meeting teleconference schedule.

Immediately following the organizational meeting, staff from the Imaginarium Science Center will make a presentation on the following project:

The Imaginarium is thrilled to announce that our Health and Science Outreach Initiative has received two prestigious grants from the National Institutes of Health (NIH) and the Howard Hughes Medical Institute (HHMI). Both grants will expand the Imaginarium's ability to bring meaningful, hands-on science and health experiences to villages and communities throughout Alaska. It is important to the Imaginarium, and indeed the very core of the project's vision, to ensure that these outreach programs are guided by and based on the needs and interests of the communities that they will serve. To this end, we plan to coordinate a town hall type meeting in each of the five geocultural regions of Alaska. We are working with the regional coordinators of the Alaska Native Knowledge Network to identify appropriate locations in each region.

January 13: Professional Development Seminar.

1. Introduction to the I Am Salmon curriculum project
2. Introduction to the Tribal GIS Consortium.

Ongoing Activities/Discussions:

1. Relationship to existing educational institutions/organizations:
   - Alaska Rural Systemic Initiative
   - Alaska Dept. of Education and Early Development Native Education Advisory Council
   - Consortium for Alaska Native Higher Education
   - Southeast Alaska Tribal College
   - University of Alaska Southeast: Preparing Indigenous Teachers for Alaska's Schools
   - Other Native educator associations
2. Developing community based partnerships, e.g. the Tribal GIS Consortium
3. Alaska Department of Education and Early Development contributions to TLDP

We are asking prospective SEANEA members to send us the following information, which will greatly improve our database:

Name
Address
Telephone work
Telephone home
Email work
Email home
School
Position
Past positions held
Other: grandparent, Elder, aunt, uncle, community worker, or mentor

Please send this information to:
Andy Hope, fnah@uaf.edu

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Athabascan Region

Tribute to the Minto Elders

by Kathryn Swartz

This is the first part of a special two-part tribute to recognize some of the Minto Elders for their valuable contributions to the annual Cross-cultural Orientation Camp in Old Minto and for sharing their culture with all of us. The material presented here is a compilation of descriptions from stories written by Minto students for the Denakkanaaga Elder-Youth Conference 2001, the Minto Cultural Atlas and from other sources.

Chief Peter John

Chief Peter John was born in Rampart and he is probably over 100 years old. He lost his parents when he was young and was sent to St. Mark's Mission School in Nenana where he learned reading and writing. He lived a subsistence lifestyle and married Elsie Silas when he was 25. Peter and Elsie had ten children and adopted another four. Today they have three daughters of their children living. Peter was a disciplined student of his own culture and he has also studied the Bible. He held the post of Village Chief on and off since 1945 and he was a central figure in the Alaska Native Claims Settlement Act. In the early 1990s, he was named Traditional Doyon (Chief) for the Interior Athabascans, a post he will retain for life (from *The Gospel According to Peter John*, 1996).

Dorothy Titus was born October 22, 1911 at Four Cabins in the Minto Flats. She is the eldest of the children of Moses Charlie and Bessie David. Dorothy received very little education; she says just a little schooling at a time. In 1929, Dorothy married Matthew Titus of Nenana and they had nine children and adopted five. Dorothy says that Matthew worked on the boat all the time; she stayed at home with the kids and dogs. When Dorothy was young she used to do everything. She would tan all kinds of skins: moose, beaver, otter and muskrat. Her husband taught her to trap and hunt. "I once caught a rabbit and lynx in the same snare, the rabbit was around the lynx's neck." She also likes to help people; she is a kind-hearted lady who gives without hesitation. Today, Dorothy enjoys crocheting, making baskets for sale, camping and going to church.

Dorothy Titus

Evelyn Alexander was born on December 25, 1916 to Little Charlie and Agnes Charlie, at Old Minto and she attended school up to grade two. During the winter they had to move out to hunt and trap. Evelyn says that there were no jobs in those days so she trapped and helped her dad provide for the family. She would help him build fishwheels and sleds. At a young age, she was recognized for her talent as a singer and she was asked to sing for others. Evelyn married Jim Alexander of Nenana in 1935. Together they had two children and they adopted six. Evelyn said, "I was really active. I was a dog musher, health aide, midwife and Sunday school teacher . . ." Evelyn's hobbies include making birch-bark baskets, going out camping and hunting, doing bead work, making vests, slippers, gloves and she also enjoys crocheting and knitting. Evelyn has received many awards, among them Doyon's 1998 Elder of the Year and AFN's 1999 Elder of the Year.

Evelyn Alexander

Elsie Titus was born on June 1, 1919 to William Jimmie and Susie Silas in Old Minto. Her education went up to the third grade. She married Robert A. Titus and they had eleven children. She has previously worked as a kitchen helper at the Minto Lakeview Lodge. Her interests and hobbies are beadwork, sewing quilts, birch bark basket making, crocheting and she likes to knit mittens and socks. She also enjoys skin sewing and making things such as boots, slippers and beaver skin items. She also cuts out material for shirts, bedding and wall tents. Elsie's mother taught her about arts and crafts. There is a canoe at the university that she helped sew. Elsie climbed all the way up COD Hill this fall during the annual field trip, with some help from Bill Pfisterer!

Lige Charlie was born on September 1, 1921. He started school in Old Minto, but then was sent to St. Mark's Mission in Nenana. He started to work as a deckhand on the riverboats before he was drafted into the Army in 1943. He served for three years during WWII in Attu and Shemya on the Aleutian Islands and in Cold Bay on the Alaska Peninsula. After he got out of the Army, he married Susie on March 16, 1947. Lige likes to work on all sorts of things, but he is known for his trapping, working on sleds, stoves, building cabins and houses. He works hard, especially in Old Minto every year when he usually builds a fish

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Left to right: Lige Charlie, Elsie Titus, Susie Charlie and Josephine Riley.

wheel. Lige and Susie put in a well at their fish camp downriver from Old Minto that both the Recovery Camp and the Cultural Heritage camp use. Pumping water has become a camp ritual and all appreciate being able to use the well.

Susie Charlie was born March 16, 1928 at Old Minto. Susie was raised by Laura Charlie, Chief Charlie's wife, after her mother died when she was five. She went to school up to the fourth grade where she remembers just beginning to learn about fractions. She remembers never going to school for a full week, she always had to help the older ladies with chores such as cutting wood and cleaning. She and Lige had ten children and they raised four of their grandchildren. Susie worked as a school cook in 1969 until the village was moved in 1970. At that time Susie and Lige moved their family to Fairbanks for three years while Lige worked for the Highway Department. Susie also worked as a fee agent for ten years, helping people with paperwork. Then she worked as a cook and kitchen helper for the Senior Program and for Tanana Chiefs in Old Minto. When asked what kind of special interests she has, Susie replied, "Lots of things!" She enjoys singing, dancing, hunting, fishing, camping and berry picking.

Josephine Riley was born October 28, 1929 to Titus John and Charlotte Albert. She went to the school in Old Minto up to the fourth grade. She believes good teachers were there and that is why all the Minto Elders can speak English well. Josephine was married to Harry L. Riley, Sr. and they raised 17 children. Josephine picked up odd jobs now and then as a substitute teacher and working during elections. She is also a homemaker. She has given speeches for the Minto School and UAF classes several times. Throughout Josephine's life, her favorite interests and hobbies are dancing, driving dogs, berry picking, knitting and ice fishing. Josephine believes we should always share the first of what is caught like beaver, black ducks, moose or king salmon with a neighbor or whoever is in the camp. Also, we should always be good to one another.

Note: Watch for the next issue with more on the Minto Elders.

Yup'ik Region

KuC Language Center Revitalized

by John Angaiak

Ten years ago, the Yup'ik/Cup'ik Language Center was virtually wiped out due to the reorganization of the Kuskokwim Campus of the University of Alaska. Most of its faculty were lost and it was left with only two members. Now, under new leadership during the last year, and support from local education agencies including the AVCP Tribal College, it has been given a new lease on life.

The husband and wife faculty team, Sophie and Oscar Alexie, led the November 16 meeting at the Yupiit Piciryarait Cultural Center in Bethel, Alaska. With smiles, they faced some fifteen eager supporters from various local educational agencies and some listening in from as far away as the University of Alaska Fairbanks' Language Center and Scammon Bay, Alaska.

The group discussed goals first before developing mission and vision statements in order to get a clear idea of KuC's intentions. Revitalization is focusing on preservation of the Yup'ik/Cup'ik languages as the centerpiece of group discussion with KuC taking the lead. Preservation could lead to a degree program, archive key dialects, work with Elders by having regional Elder conferences, identify language barriers and promote Native arts and crafts as an economic development option. To make these issues a reality, supporting agencies will remain united behind KuC and meet at least once a month.

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Iñupiaq Region

by Branson Tungiyan

Kawerak, Inc. has been busy with various activities that involves the Eskimo Heritage Program. I have been busy with the expectations of the Eskimo Heritage Program, the Alaska Rural Systemic Initiative (AKRSI), the Arctic Studies Center's Alaskan Collections Project and the Bering Strait Regional Elders & Youth Conference that is set for February 26–28, 2002 in Nome, Alaska.

First, the Eskimo Heritage Project, for which I am the program director: We are in the process of putting 403 individual Elder interview (transcribed and translated) documents, 339 Elders conference documents and 249 Elder Advisory Committee tapes into a computerized database, so we can create our own website. This has been a long painstaking process because the Bering Strait region works with three language groups in the region: Iñupiaq, St. Lawrence Island Yupik and Central Yup'ik. Also in our archival collection, we have approximately 125 video tapes of Elders' conferences, 1500 old photographs and approximately 7000 slides.

AKRSI hired me to be the regional coordinator for the entire Iñupiaq region—from Unalakleet to St. Lawrence Island and up to Barrow. I have the privilege to work with Nome Public Schools, Bering Strait School District, Northwest Arctic Borough School District, North Slope Borough School District, Ilisagvik College at Barrow and Northwest Campus here in Nome. This is a very large area where, besides the three languages in our region, the Iñupiaq language has sub-dialects within the Iñupiaq language group.

I have also been involved with the Arctic Studies Center's Alaska Collections Project in which the Arctic Studies Center is doing a three-year project to bring Elders from each region to the Smithsonian Institution in Washington, DC to name and identify objects. I followed the first group in May from Unalakleet and the second group in September. We were there during the attacks on the World Trade Center and the Pentagon. Our hotel was only a mile away from the Pentagon at Rosslyn, Virginia. It was quite an experience that we will never forget and very scary.

We have also worked with Igor Krupnik, an anthropologist from the Smithsonian Institution's Arctic Studies Department. He had co-authored the *Sourcebook on St. Laurence Island* from the Smithsonian's archival collections. It is now in the process of being printed. Photos in the book, "Our Words Put On Paper" were taken in the late 1800s of Gambell people, all in a traditional background setting.

We are also in the process of preparing and planning for the Bering Strait Region 2002 Elders & Youth Conference. The theme, "Uniting Two Worlds Through Education For A Healthy Tomorrow" was selected by the Kawerak Elders Advisory Committee. This fits very well with all of the AKRSI staff meetings and the recent First Native Education Summit's expectations regarding Native education in Alaska. We are expecting approximately 1,000-plus Elders and youth to gather in Nome from the Bering Strait region, along with speakers, presenters and panelists from other regions and cities like Anchorage, Fairbanks, Bethel and Juneau. Three tracks will be focused on education, community wellness/healthy choices and visions/dreams/prophecies. It is our hope that these tracks will help with the problems of alcohol and substance abuse in our region. Elders & youth conferences have been held in the region since 1979.

As we begin a new year, we reflect back to the unforgettable time Marie Saclamana, Estelle Oozevaseuk, Jacob Ahwinona, Aron Crowell, Suzi Jones and myself spent at Washington, DC during the attacks; the MOA Partners meeting in August; all the AKRSI meetings we attended; the Leonid meteor showers and of both Gambell and Savoonga landing a whale in each community in December. And we, at Kawerak, wish you A HAPPY NEW YEAR!

AKRSI Welcomes Gerald Sam

Gerald Sam was recently selected as the Native and Rural Education Support Specialist (formerly the AKRSI Regional Coordinator) for Interior Athabascan Tribal College.

Gerald "Jerry" grew up in the Allakaket area, was a past AFN representative, has strong tribal ties from his time as a village chief and council member and has always been an advocate for tribal members on educational and other community issues.

Alutiiq/Unangax̂ Region

Song of the Atkan Aleuts[1]

Mayumúlax madángis maangan waaga tíng agusix, ayúxsix angaliqingáan,

haladálix iqyagihlikuqingaan, algax̂ qáwax̂ inix̂sínax̂ qasadaasalix aygaxtax̂tàkux̂ ukux̂tàlix,

angádan ting hanikàsix an'gilakalinàqing:

Mayagùlax ax̂tagálim manáagnatxin maasahliikalka anuxtalka, manáagnaning mahliidáqing anuxtáasalix iqyang ukangan hangadagáan ugáux̂ idgísix, qigaslílix achidálix,

ngáan ting iqyagisxa, ilagáan agálka ugalùx̂tagalikung, ugáux̂ ílan changatlakánka ákung,

txin hatangnil amángus agákux̂,

agalagáan iqyagílix, ugaludaagdagalikung, anágis máasalakanka, inimáan ugaluningíin kadaliisalka,

ukúuging alagàax̂ta táaman ting agúsix ayúglaasax̂ akúqingáan,

Kíin ukúungan halazaagdagalílix áagalix,

ásix qidáagíng agúu-kúma, qidahlíidax̂ líidax̂ tutálix,

háangus hanikaqadáaming, tanaanuungan ting iqyagísix tanáanulix chalakuqingáan,

Hamakux agatíkix qagax̂tálkix, qugáasanang anuxtadáking, cháayax íkin tutúsik agitálix áagalix, tununákix tutalákan, hingáya malgáhlilix anuxtáangan ax̂takúning málix, háangus ax̂takux̂txíchix waya.

Álix chaayachix súlix agíix̂txichix a wáy.

—author unknown

by Moses Dirks

This is a song about a hunter who goes out hunting for sea mammals. He sees a sea lion surface in front of him, he feels confident that he can harvest this sea lion so he waits until it dives. He hurriedly goes in front of it and sees it surfacing. He pulls out his spear and spears the sea lion. But it does not penetrate the skin of the sea lion. Instead the sea lion gets startled and dives under. He continues to pursue the sea lion but he just gets his spear point dull. He gets discouraged and dispirited and feels like crying. He sits in his *iqyax*[2] for a while and he continues on homeward. What saves him is the wonderful sound of the drums on the beach. He then goes up to the group and joins in the singing and dancing.

The elusive sea lion!—this particular song I can relate to. Since then high-powered rifles replaced the harpoons and the skin boats have been replaced by aluminum skiffs with outboards. I have gone hunting for sea lions since I was eleven years old. I got my first sea lion when I was eleven. That feeling has always stayed with me.

The reason why I wanted to write this piece is because a lot of the Unangan people have the opportunity to harvest sea lion for subsistence purposes but they don't. It is our birthright and a source of nourishment for the Unangan people. Going hunting is like a ritual for me because I am at peace with the natural surrounding and a power surge of spiritual feeling fills the air. It is hard to describe exactly what it is, but I am sure that a lot of the hunters experience that and know what I am talking about. I encourage more Unangan people to go out and experience that power surge.

1. From Unangam Ungiikangin Kayux Tunusangin • Unangam Uniikangis Ama Tunuzangis • Aleut Tales and Narratives, Collected 1909–1910 by Waldemar Jochelson, edited by Knut Bergsland and Moses L. Dirks.

2. The *iqyax* is a skinboat (English), *quyaq* (Iñupiaq) or *baidarka* (Russian).

2002 Native Educators' Conference

February 3-5, 2002

held in conjunction with the annual

Alaska Bilingual/ Multicultural Education/ Equity Conference

February 6-8, 2002
Anchorage, Alaska

The purpose of the Native Educators' Conference is to provide an opportunity for people engaged in education impacting Native people to come together and learn from each other's work and to explore ways to strengthen the links between education and the cultural well-being of indigenous people. Building on past themes, the theme for the 2002 NEC is "Nurturing Continuous Growth." For further information, contact:

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PO Box 756730
Fairbanks, AK 99775-6730
Phone: 907-474-2477 or 474-1902
Fax: 907-474-5615
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For information regarding the 27th Bilingual/Multicultural Education/ Equity Conference, contact:

Dr. Bernice Tetpon
Alaska Department of Education and Early Development
801 W. 10th Street, Suite 200
Juneau, AK 99801-1894
Phone: 907-465-8729
Fax: 907-465-3396.

Village Math: Romance

by Alan Dick

When people ask me what I do for a living, I tell them that I write romance stories. With their curiosity piqued, I go on to explain that I attempt to create a love affair between students and science, between students and math.

While it is hardly "Sleepless in Seattle", *Village Math* (first draft) is my latest attempt. When students give us shoddy excuses for not completing an assignment, we often assign detention. If students had the same authority over teachers, most of us would spend a good portion of our lives in detention for the lousy excuses we offer in response to the honest question, "Why do I need to learn this math?"

Village Math is not a math text. It doesn't pretend to cover all math standards or concepts. However, it does identify dozens of real life math applications faced by folks living in the bush. Young people will identify with the situations and with a little coaxing by teachers, they will see the importance.

Village Math might not be a full-blown romance yet, but it openly flirts with students and teachers everywhere. Certainly some will respond.

A first draft version of *Village Math* is on the ANKN website at www.ankn.uaf.edu/villagemath. Send me ideas of locally-relevant math ideas from your area and I will try to use them in the next draft. We must win student's hearts as well as stimulate their minds.

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Alaska Native Knowledge Network/Alaska RSI
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Sharing Our Pathways

A newsletter of the Alaska Rural Systemic Initiative

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Native Languages in Alaska

by Ruthie Sampson

(Keynote address to the 2002 Bilingual Multicultural Education and Equity Conference)

Good Morning respected Elders, honored guests, educators and parents! *Uummatitchauraqtuami nuna iliqsraqtiqman nakuqsiliqtuŋa*. My heart was really beating fast earlier but I feel calmer after the earthquake. I worked in Anchorage in 1978 with Tupou Pulu and attended the BMEEC over the years for a total of 10 to 15 times. I was thinking that if you attend often enough, sooner or later they will ask you to be the keynote speaker—I think this was Mike's way of making sure I get here early. Actually, last night I set my alarm clock to 6:30 AM. I didn't want to be late. During the night, I woke up at 4:30 AM and went back to sleep. I woke up again and it was still 4:30 AM! I went back to sleep again and this time when I woke up it was 2:30 AM and then I realized I had been dreaming that I was waking up at 4:30 AM!

It is an honor for me to be here today. I thank the BMEEC planning committee, Bernice Tetpon and also Mike Travis, for convincing me that I had something to say to you today. I am here representing the Iñupiaq language, meaning the people who live in Northwest Alaska and the North Slope. I am from Selawik, Alaska and I work in Kotzebue for the Northwest Arctic Borough School District.

I am also here on behalf of our Elder, Minnie Qapviatchialuk Aliitchak Gray of Ambler, Alaska. She is not here due to a mild stroke she experienced this winter.

Minnie is representative of the first Iñupiaq language teachers who began to teach in the schools in 1972 when the bilingual programs were first implemented in Alaska schools. She was part of a wonderful group of enthusiastic, fun Iñupiaq language and culture teachers who took great pride and delight in learning to read

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Elder Minnie Gray of Ambler

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and write in their native language. They actually sacrificed several summers while others were gathering food to attend workshops in Barrow, Nome and Kotzebue. They were fortunate to have people such as Martha Aiken, Edna McLean, Larry Kaplan, Hannah Loon and Tupou Pulu to teach them Iñupiaq literacy, grammar and to help them develop materials for classroom use. In those days, sufficient funds allowed all the staff to attend the BMEEC and what fun they had. They have recounted story after story about their cross-cultural experiences when they traveled to Anchorage. Some were afraid to answer the phone in their rooms. When they went to the restaurant, they would often order chicken-fried steak thinking it was chicken. When they went to the stores, one lady said she often grinned at the store dummies thinking it was someone standing. One time, a whole bunch of them were crossing the street and walking when the sign said walk. When it said "don't walk" guess what they did? They ran across the street! Even though they experienced all this, they were always so willing to try things out and paid close attention to learn as much as they could in the workshops they attended.

Several years ago, we nominated Minnie Gray to be the bilingual educator of the year. This was her philosophy of education. She said it in Iñupiaq and we translated it into English (listen very carefully because in this, you can hear everything that needs to be included in a curriculum to teach about a language and culture):

"Iñupiaq should be taught at an early age. I have seen that the younger students are, the more they learn. It is fun to teach these young children. As an Iñupiaq language instructor, I realized that children need motivation to learn. I motivated my students by offering them variety. They cannot learn by only writing, so I took them out for field trips and taught them about the things that grow. Same thing in the spring. When they got tired of writing, I took them outside and taught them the names of the many different birds that migrate north. This motivated them tremendously. I had projects for them such as skin sewing and other crafts, including making birch bark basket. I allowed them to play Iñupiaq games when they became restless. Sometimes, I even took them home and prepared an Iñupiaq dish for them to sample, such as cranberry pudding or some other dish. Other times, I taught them how to make Eskimo ice cream. I also boiled the head of mudshark, which has many bones and, as we ate it, I told them the individual names of the bones. This is an interesting project and the students think it is fun. For added variety, I told them Iñupiaq stories and legends.

"Students should learn about life in school. They should learn practical skills such as skin sewing and cooking. Many students need these basic skills. They should know the names of our Native foods and know how to prepare them. It is practical to learn these skills because our environment is going to be the same in spite of the changes in our lifestyles. We will still need warm clothing and we will still need to gather food. Students should know about the weather because we cannot predict what the coming seasons' weather will be like. They should also know their regional geography. They should know their local subsistence areas, their trails and place names of creeks, rivers and other landmarks. They should be able to know where they are and be able to communicate exactly where they are as they travel out in the country for it is a matter of survival."

So there you have it. Everything you need to write a Native language and culture curriculum. Minnie was one of this great group of Iñupiaq language and culture instructors who

taught what they knew to the students and I give them all tribute today. Over the years, most of this core group retired and we have been struggling to replace them as fewer and fewer candidates who speak Iñupiaq fluently fill their positions.

During the next three days, our BMEEC theme will be "Bilingual and Cross Cultural Education: Tools for Community Empowerment and Academic Success." That's a mouthful and has so much to say to us. We also have so much to say to each other because we come here with our collective knowledge and each and every one of you has something valuable to share with another person. As I thought of what to say to you today I had titled it "Living in a Modern World Without Losing Our Native Identity."

I wanted to talk about how we as Natives need to continue to share our heritage and history to our students so that they can cope in this modern world and still have a good sense of who they are and feel that same comfort of being one with nature when they are out in the country. I believe, as Natives, that is one of our greatest treasures—something we should continue to nurture in our children and grandchildren. We must have a vision for our youth that they can share. What are we doing in this conference to expand this vision?

What is Community Empowerment and Academic Success?

Most of us would define academic success in terms of modern schooling, saying it is to be educated in school and home and go on to higher learning so that you can get a good job and have a successful and meaningful life. I'm sure you have your own definition.

How can we make bilingual education and cross-cultural education tools for community empowerment and academic success? When we talk about bilingual education, we are talking about speaking two languages. As an Iñupiaq, I will talk about the Native language experience in Alaska. When the *Guidelines for Strengthening Indigenous Languages* were being developed, my concern was that someone needed to be responsible for providing a forum in which our people who had been punished for speaking Iñupiaq in school could come together and tell their story so that their experience could be validated and they could hear an apology from the school system and some avenue for forgiveness and healing would begin.

The reason I brought this up is because it is a recurring story that I hear and in a way prevents grandparents and parents from participating effectively in the school system. When bilingual programs first began in the early 70s and as they continued in the 80s, some Elders expressed shock and surprise that the language was going to be taught in the school, because when they were young, they had been punished for speaking even one word in the school playground. As young children, they had a hard time seeing the difference between stealing, lying and speaking Iñupiaq because they got punished for doing any of those. Now years later, they were told it was okay and, today, there are people in their 70s who still feel hurt when they remember what happened and I think many people think no one wants to hear their story because it happened so long ago and we should forget it and go on with our lives.

We must realize that this action taken against our parents and grandparents had ramifications that occurred over the 20th century and an attitude of shame and humiliation toward the teaching of the Native language was passed from parent to child unintentionally, unknowingly and innocently, like Harold Napolean described in his book *Yuuyaraq: The Way of the Human Being*. He wrote that the symptoms experienced by the survivors of the influenza epidemic are the same symptoms of survivors of post-traumatic stress disorder and that the present disease of the soul and the psyche is passed from parent to child unintentionally, unknowingly and innocently.

Let us take time to reflect and understand what happened to bring us to where we are today:

William Hensley

In his 1981 speech at the BMEEC, Iñupiaq William Hensley said the following: "The policy of repressing the Native language in the school system has had the effect of repressing the ancient spirit of the people that enabled us to survive over many thousands of years. The values that have been beaten into our people were in direct contrast to the very values that enabled us to survive. In the place of common effort, individuality has been made sacred. In the place of cooperation, competition is fostered. In the place of sharing, acquisitiveness in our lives is pummeled into our minds through the media. It is no wonder that there are so-called Native problems."

Eben Hopson

Eben Hopson, at a bilingual conference, said the following which appeared in *Cross Cultural Studies in Education*: "Eighty-seven years ago, when we were persuaded to send our children to Western educational institutions, we began to lose control over the education of our youth. Many of our people believed that formal educational systems would help us acquire the scientific knowledge of the Western world. However, it was more than technological knowledge that the educators wished to impart. The educational policy was to attempt to assimilate us into the American mainstream at the expense of our cul-

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ture. The schools were committed to teaching us to forget our language and Iñupiaq heritage. There are many of you parents who, like me, were physically punished if we spoke one Iñupiaq word. Many of us can still recall the sting of the wooden ruler across the palms of our hands and the shame of being forced to stand in the corner of the room, face to the wall, for half an hour if we were caught uttering one word of our Native language. This outrageous treatment and the exiling of our youth to school in foreign environments were to remain the common practices of the educational system. For eighty-seven years, the BIA tried to destroy our culture through the education of our children. Those who would destroy our culture did not succeed. However, it was not without cost. Many of our people have suffered. We all know the social ills we endure today. Recently, I heard a member of the school personnel say that many of our Iñupiaq children have poor self-concepts. Is it any wonder, when the school systems fail to provide the Iñupiaq student with experiences which would build positive self-concepts when the Iñupiaq language and culture are almost totally excluded?"

Changes in the 80s and 90s

Since these speeches were given in the 70s and 80s, much has changed. William Hensley was instrumental in developing the Iñupiaq Ilitqusiat Spirit Movement in Northwest Alaska, where the values were listed and parents were encouraged to speak Iñupiaq to their children. Immersion programs have been developed in Barrow, Bethel, Arctic Village, Kotzebue and other places around Alaska. We have powerful web sites such as the Alaska Native Curriculum and Teacher Development Project created by Paul Ongtooguk and his staff and the Alaska Native Knowledge Network, a by-product of the Alaska Rural Systemic Initiative, where we receive information from Sean Topkok under the direction of Ray Barnhardt, Oscar Kawagley and Frank Hill.

Although we have made some progress since then, the effects of the punishment inflicted on our parents or grandparents for speaking Iñupiaq lingers today. I was born in 1954 and when I went to school this did not happen to us. My mother lived in camp much of her childhood years so she didn't speak much English when I was young. My father, on the other hand, had attended school until he was in the eighth grade. He had heard stories of how people were punished for speaking Iñupiaq and knew the importance of speaking English. When I was very young, my mother's cousin and I were playing and speaking Iñupiaq with a high tone English accent saying something like this: *Uvuŋa aquvillagutin*. We thought we spoke English when we raised our voices and played "teacher." Well, my father pulled me over and said in Iñupiaq, "Daughter, you must try your best to learn to speak English." From that moment on, I did my best to speak English to him, but I spoke Iñupiatun to my mother and grandmother. Only recently have I started speaking in full Iñupiaq sentences to my father. I know he told me this because he wanted me to succeed in school. My father's generation did not have the luxury of welfare or government assistance, so their goal was for us to learn as much as we could so we could have good jobs that provided food and shelter for us. I dare say that at some point in the 60s, it seemed like the goal for many young women was to move to a city and work somewhere with a typewriter. Just come home once a year and see how everybody's doing. That happened with some people, but they found that they missed home, missed Iñupiaq food and all that goes on in a village.

Last year, we had invited an Elder from Kiana by the name of Tommy Sheldon to speak to the school staff about the history of Kiana. He spoke about how the schools were segregated when he was a child. Only the children of white people or half breeds attended school until they set up a school for Native children. He spoke about how he was punished for speaking Iñupiaq at school. The most common form of punishment for people who tell their story was to stand in the corner or next to the black board with your nose matched to a dot on the board. This was punishment for being Iñupiaq and speaking your own language. A beautiful language that had been used to communicate and verbalize concepts from a world view that existed for many years and helped the Iñupiat to survive in the Arctic.

Later he said that if they spoke Iñupiaq, then they were not allowed to attend the school party. If you didn't go to the school party, you didn't get to eat cookies and juice. That's when I thought, "We lost some of our language to cookies and juice." Today, the grandchildren do not speak the language because of this cookie and this juice.

When I spoke to my father, he recounted that boys who were older than him would refrain from speaking Iñupiaq just to attend a school party where beans were served. So we lost some of our language for a bowl of beans.

I also spoke to my friend Bertha Sheldon of Shungnak. She said that when they spoke Iñupiaq, they would stand in a corner.

They would also have to hold books from an outstretched hand and would be barred from attending the school party at the end of the month if they didn't.

If they couldn't go to the party, they would go to the window and watch the fun the students were hav-

ing inside. She particularly remembers when apples were hung from the ceiling with string and the students raced to see who would finish eating an apple first without using their hands. It looked like so much fun and the apples looked so delicious. Mmm, they thought, this time I will not speak an Iñupiaq word. Later, they couldn't even look inside the window anymore because the curtains were drawn across the window.

Then I spoke to a former Iñupiaq teacher named Amelia Aaluk Gray of Kobuk. She said that if they spoke Iñupiaq in the school grounds, someone would tell on them and they would receive a black mark by their name on a piece of paper. If they got so many marks, then they could not go to the school to play games on Fridays (an equivalent to game night.) She said the teachers only wanted them to learn English so that they could learn what was taught in school. She was not bitter about what happened because by this time, she had learned to forgive them and tried to understand what had happened.

Okay, so we've heard those stories before. They happened many years ago. Right now is the time to move on.

Well, after Tommy spoke, a woman younger than me remembered how she had to hold books with an outstretched hand. She remembers the shame and humiliation and says that today, as a parent, it makes it difficult for her to speak Iñupiaq to her children although she speaks Iñupiaq to her spouse, siblings and parents.

Another woman shared with me that when she moved from the village to Kotzebue, where more people spoke English, whenever she started to speak Iñupiaq, her sister would whisper and scold her not to speak Iñupiaq. Especially since she spoke a slightly different dialect from the one spoken in Kotzebue.

That is when I realized that this problem has to be dealt with. I am not a therapist and I have no quick solutions. Because a public apology was not made soon enough, the attitude about the language silently crept from generation to generation during the 50s, 60s and 70s. Now there is a new young generation who wonder why their parents did not speak Iñupiaq to them.

Forgiveness and Healing

If we are to make parents and grandparents feel welcome in the school, we must invite them into the school and publicly apologize for what happened to them or their parents in the past. We must hear their story and validate it. We must not ignore it or it will continue to fester and more bitterness will grow until we have nothing left. We still have hope that more of the language can be shared and spoken in all its beauty for it is a language of the heart.

The balance of this article will appear in the next issue of Sharing Our Pathways.

Alaska Staff Development Network • Alaska Rural Systemic Initiative
Center for Cross-Cultural Studies • UAF Summer Sessions • Northwest Campus

UAF Summer 2002 Program in Cross-Cultural Studies for Alaskan Educators

The Center for Cross-Cultural Studies, the Alaska Rural Systemic Initiative, the Alaska Staff Development Network, the UAF Summer Sessions and the Northwest Campus invite educators from throughout Alaska to participate in a series of two- and three-credit courses focusing on the implementation of the *Alaska Standards for Culturally Responsive Schools*.

The courses may be taken individually or as a six-, nine- or twelve-credit sequence. The courses may be used to meet the state multicultural education requirement for licensure, and/or they may be applied to graduate degree programs at UAF.

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2002 Cross-Cultural Studies Programs con't.

Rural Academy for Culturally Responsive Schools

May 28–June 1, 2002
Northwest Campus, Nome, Alaska

The five-day intensive Rural Academy, sponsored by the Alaska Staff Development Network, the Alaska Rural Systemic Initiative and the UAF Northwest Campus, will consist of the following educational opportunities:

- Each enrollee will be able to participate in two out of seven two-day workshops that will be offered demonstrating how the *Alaska Standards for Culturally Responsive Schools* are being implemented in communities throughout rural Alaska.
- Two panel sessions will be offered in which participants will be able to hear first-hand from key educational practitioners and policymakers from throughout the state.
- A day-long field trip will allow participants to meet and interact with Elders and other key people and visit sites in the Nome area.
- Participants will share successful strategies and programs from throughout the state.
- Participants will have the option to complete a follow-up project relevant to their own work situation.

Instructor: Ray Barnhardt and workshop presenters

Credit options: ED 695, Rural Academy for Culturally Responsive Schools (2 cr.)
ED/CCS 613, Alaska Standards for Culturally Resp. Sch. (3cr.)

Cross-Cultural Orientation Program for Teachers

June 3–21, 2002

The Center for Cross-Cultural Studies and UAF Summer Sessions will be offering the annual Cross-Cultural Orientation Program (X-COP) for teachers, beginning on June 3, 2002 and running through June 21, 2002, including a week (June 8–15) out at the Old Minto Cultural Camp on the Tanana River with Athabascan Elders from the village of Minto. The program is designed for teachers and others who wish to gain some background familiarity with the cultural environment and educational history that makes teaching in Alaska, particularly in rural communities, unique, challenging and rewarding. In addition to readings, films, guest speakers and seminars during the first and third weeks of the program, participants will spend a week in a traditional summer fish camp under the tutelage of Athabascan Elders who will share their insights and perspectives on the role of education in contemporary rural Native communities. Those who complete the program will be prepared to enter a new cultural and community environment and build on the educational foundation that is already in place in the hearts and minds of the people who live there.

Instructor: Ray Barnhardt and Old Minto Elders

Credit option: ED 610, Education and Cultural Processes (3 cr.)

Native Ways of Knowing

July 15–August 2, 2002

The third course available in the cross-cultural studies series is a three-week seminar focusing on the educational implications of "Native ways of knowing." The course will examine teaching and learning practices reflected in indigenous knowledge systems, and how those practices may be incorporated into the schooling process. Examples drawn from the work of the Alaska Rural Systemic Initiative and the Alaska Native Knowledge Network will be shared with participants.

Instructor: Oscar Kawagley, Ph.D.

Credit option: ED/ANS 461, Native Ways of Knowing (3 cr.)
CCS 608, Indigenous Knowledge Systems (3 cr.)

Information

For further information about the Rural Academy, contact the UAF Northwest Campus at 907-443-2201, 907-443-5602 (fax) or the Alaska Staff Development Network at 2204 Douglas Highway, Suite 100, Douglas, Alaska 99824, 907-364-3801, 907-364-3805 (fax), e-mail asdn@ptialaska.net or go to the ASDN web site at http://www.asdn.org.

For further information on the other courses offered in Fairbanks, please contact UAF Summer Sessions office at (907) 474-7021, or on the web at http://www.uaf.edu/summer.

ANKN Curriculum Corner

by Ray Barnhardt

The ANKN Curriculum Corner highlights curriculum resources available through the Alaska Native Knowledge Network that are compatible with the tenets outlined in the *Alaska Standards for Culturally Responsive Schools*. The theme for this issue focuses on resources for working with Elders and incorporating Native ways of knowing into the curriculum. We welcome submissions of curriculum resources and ideas that you think might be of interest to others, as well as descriptions of curriculum initiatives that are currently underway or for which you are seeking sites or teachers who are willing to pilot-test new materials. Information on obtaining copies of the materials described in this column is available through the Alaska Native Knowledge Network at www.ankn.uaf.edu, ankn@uaf.edu or at (907) 474-5086.

Gwich'in Native Elders: Not Just Knowledge, But a Way of Looking at the World

A monograph by Shawn Wilson describing the role of Elders in shaping educational practices in a region, including drawing the distinction between an "Elder" and an elderly person.

Tlingit Moon and Tides Curriculum Guide

A set of standards-based curriculum units developed by Dolly Garza, drawing on both Tlingit and Western knowledge of the moon and tides.

"Native Ways of Knowing"

A section included in the *Alaska Curriculum Frameworks* document providing guidelines to school districts on the integration of indigenous knowledge in curriculum development (also published on CD-ROM by EED).

A Point Hope Partnership With the Iñupiat Elders of Tikigaq

An article by Steve Grubis and Connie Oomittuk that describes how the Tikigaq School in Point Hope established an Elders-in-Residence program and incorporated Elders into all educational activities.

Handbook for Developing Culturally-Responsive Science Curriculum

A concise teachers guide developed by Sidney Stephens which includes a section by Roby Littlefield on how to work with Elders (http://www.ankn.uaf.edu/handbook.pdf).

Education Indigenous to Place: Western Science Meets Native Reality

An article addressing some of the underlying themes associated with integrating Native ways of knowing into the education system.

Working With Aboriginal Elders

A "handbook for institution-based health care professionals based on the teachings of Aboriginal Elders and cultural teachers." Prepared by Jonathan H. Ellerby and available from the Native Studies Press, University of Manitoba, Winnipeg, Canada (204-474-9899, e-mail: jill_oakes@umanitoba.ca).

Guidelines for Respecting Cultural Knowledge

A set of guidelines that address issues of concern in the documentation, representation and utilization of traditional cultural knowledge as they relate to the role of various participants, including Elders, authors, curriculum developers, classroom teachers, publishers and researchers.

Old Minto Camp

A 40-minute video of the cross-cultural orientation program week-long camp experience for teachers associated with the "Native ways of knowing" initiative.

Nutemllaput: Our Very Own

A 40-minute video depicting ways in which Yup'ik language and culture are being incorporated in the schools in the Yup'ik region of the AKRSI.

To Show What We Know

A 40-minute video documenting the activities associated with ANSES science camps and Native science fairs.

Passing On

A 30-minute video documenting the role and contributions of Alaska Native Elders to the in- and out-of-school education of Alaska Native children.

New Guidelines for Culturally-Responsive School Boards Developed by Native Educators

A new set of guidelines has been developed addressing the role of school boards in providing a culturally-responsive education for the students under their care. The guidelines are organized around various leadership roles related to the management of formal educational systems, including those of board members, administrators, communities, professional educators and statewide policymakers. Native educators from throughout the state contributed to the development of these guidelines through a series of workshops and meetings associated with the Alaska Rural Systemic Initiative.

The guidance offered intended to encourage schools to strive to be reflections of their communities by incorporating and building upon the rich cultural traditions and knowledge of the people indigenous to the area. It is hoped that these guidelines will encourage school boards to more fully engage communities in the social, emotional, intellectual and spiritual development of Alaska's youth. Using these guidelines will expand the knowledge base and range of insights and expertise available to help communities nurture healthy, confident, responsible and well-rounded young adults through a more decentralized and culturally-responsive educational system.

Along with these guidelines are a set of general recommendations aimed at stipulating the kind of initiatives that need to be taken to achieve the goal of more culturally-responsive schools. State and federal agencies, universities, professional associations, school districts and Native communities are encouraged to review their policies, programs and practices and adopt these guidelines and recommendations to strengthen their cultural responsiveness. In so doing, the educational development of students throughout Alaska will be enriched and the future well-being of the communities being served will be enhanced.

It is hoped that these guidelines will encourage school boards to more fully engage communities in the social, emotional, intellectual and spiritual development of Alaska's youth.

Following is a summary of the eight areas of responsibility around which the *Guidelines for Culturally-Responsive School Boards* are organized. The details for each area will be published in booklet form and are currently available on the ANKN web site at www.ankn.uaf.edu.

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Guidelines for Culturally-Responsive School Boards

School district board members are responsible for providing guidance and oversight to insure that district policies and practices nurture the cultural well-being of the students and reflect the long-term interests of the communities being served.

Local school/community committees provide the foundation on which the social, emotional, intellectual and spiritual well-being of future generations rests.

Culturally-responsive school district administrators provide support for school board members and district staff in integrating cultural considerations in all aspects of the educational system.

Culturally-responsive school boards must rely on the communities they serve to provide a healthy and supportive environment that reinforces the values and behaviors its members wish to instill in their future generations.

Educators are responsible for providing a supportive learning environment that reinforces the cultural well-being of the students in their care in a manner consistent with school board policy.

Schools must be fully engaged with the life of the communities they serve so as to provide consistency of expectations with those of a culturally-responsive school board.

State policymakers and educational agencies should provide a supportive policy, program and funding environment that promotes local standards and initiatives in the application of culturally-responsive educational practices.

All citizens must assume greater responsibility for nurturing the diverse traditions by which each child grows to become a culturally-healthy human being and selecting school board members who are willing to exercise that responsibility.

General Recommendations

The following recommendations have been put forward to support the effective implementation of the *Guidelines for Culturally Responsive School Boards*:

The First Alaskans Institute should assist in the formation of an Alaska Native school board association with the capacity to provide training and assistance for school board members to assume greater responsibility in shaping the agenda and direction for their district and fostering more culturally-responsive educational systems to serve the needs of Alaska.

The Alaska Association of School Boards should incorporate the above guidelines into its school board training program and provide a supportive environment for their implementation by its members.

The Alaska Association of School Boards should continue to develop its assets-building program, "Helping Kids Succeed, Alaskan Style", including linking the program to the *Guidelines for Nurturing Culturally-Healthy Youth*.

The Department of Education and Early Development should incorporate the *Alaska Standards for Culturally-Responsive Schools* and associated guidelines into its school accreditation review criteria.

The Department of Education and Early Development should provide incentives for school districts to incorporate cultural orientation programs into the annual district inservice schedule, including the provision for new teachers to spend several days in a cultural immersion camp.

Urban school boards should reflect the cultural makeup of the community they serve and encourage candidates representing major cultural groups to seek election to the board. Working groups appointed by the board and administration should also include a balanced representation of major cultural viewpoints.

School districts should sponsor opportunities for students to participate regularly in cultural immersion camps with parents, Elders and teachers sharing subsistence activities during each season of the year.

As regional tribal colleges are established, they should provide a support structure for the implementation of these guidelines in each of their respective cultural regions.

School boards should seek to re-establish the traditional education role of uncles, aunts, Elders and other members of the families and communities and explore ways to incorporate those roles, along with those of the parents, into the educational process.

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The guidelines outlined here should be incorporated in university educational leadership courses and made an integral part of all professional preparation and cultural orientation programs.

An annotated bibliography of resource materials that address issues associated with these guidelines will be maintained on the Alaska Native Knowledge Network web site (www.ankn.uaf.edu).

Further information on issues related to the implementation of these guidelines, as well as copies of the complete guidelines may be obtained from the Alaska Native Knowledge Network, University of Alaska Fairbanks, PO Box 756730, Fairbanks, AK 99775-6730, 907-474-5086, http://www.ankn.uaf.edu.

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2002 Alaska Native Literature Award Winners

by Andy Hope

The 2002 Celebration of Alaska Native Literature took place on February 3, 2002 at the Anchorage Museum of History and Art. The Alaska Native Literature awards were presented at this ceremony, which took place in conjunction with the Native Educators' Conference. The celebration was sponsored by the Honoring Alaska's Indigenous Literature (HAIL) working committee, with underwriting support from the Alaska Federation of Natives/Alaska Rural Systemic Initiative, Cook Inlet Tribal Council, Tlingit Readers, Raven's Bones Press and the Anchorage Museum of History and Art.

The awards program and poster were designed and produced by Paula Elmes. The award plaques were designed and produced by Ben Snowball. The HAIL working committee members are Andy Hope, Bernadette Yaayuk Alvanna-Stimpfle, Virginia Ned, Lolly Carpluk, Moses Dirks, Laurie Evans, Esther Ilutsik, Dorothy Larson, Marie Olson, Olga Pestrikoff, Teri Schneider, Sophie Shield, Martha Stackhouse and Sean Topkok.

2002 Alaska Native Literature Award Winners

Frances Degnan for *Under the Arctic Sun: The Life and Times of Frank and Ada Degnan*, 1998, Cottonwood Bark.

Moses Dirks for *Aleut Tales and Narratives*, co-edited by Knut Bergsland, Alaska Native Language Center, 1990.

Erma Lawrence for her lifetime work as Haida oral tradition bearer, storyteller, educator and translator.

Michael Lekanoff for his work transcribing and arranging Russian Orthodox choral pieces in Aleut and Slavonic.

Elsie Mather for *Cauyarnariuq (It is time for drumming)*, Lower Kuskokwim School District, 1985.

Kisautaq Leona Okakok for her transcription *Puiguitkaat (Things We Cannot Forget)*, Library of Congress, 1996.

Mary Peterson for contributions to *Birth and Rebirth on an Alaskan Island: The Life of an Alutiiq Healer*, author Joanne B. Mulcahy, University of Georgia Press, 2000.

Emma Sam for *Yú.á (They Say)*, booklet, CD and cassette tape, Teslin Tlingit Council and Aboriginal Language Services, Yukon, 2000

Posthumous Awards:

Howard Rock for Lifetime Achievement in Alaska Native Literature.

Mary Tall Mountain (Koyukon Athabascan) for Lifetime Achievement in Alaska Native Literature.

Peter Kalifornsky for Lifetime Achievement in Alaska Native Literature.

Some of the award recipients of the 2002 Alaska Native Literature Award from top to bottom: Frances Degnan, Moses Dirks, Erma Lawrence, Elsie Mather, Kisautaq Leona Okakok and Mary Peterson (pictured with family).

The Imaginarium Meets With Rural Communities

Science Center Works With Village Leaders, Families and Educators to Develop New Health and Science Outreach Programs

Kids love learning and they love science! Parents, educators and communities in Alaska recognize the importance of health and science education. They are asking for more opportunities for their students to experience science while also exploring connections between science and their everyday life and the environment. The Imaginarium heard this loud and clear while visiting communities and talking with people throughout Alaska.

Fortunately, the Imaginarium, Alaska's own science discovery center, has a wonderful opportunity to address these needs and priorities. Recent grants from the National Institutes of Health and the Howard Hughes Medical Institute will fund the development of new health and science programs and will increase our ability to offer meaningful, hands-on science and health experiences to villages and communities throughout Alaska.

The Imaginarium will develop a variety of programs and resources, such as exciting and entertaining assembly shows designed to spark interest in a science topic and get the audience motivated to learn more. Classroom programs will focus on hands-on, discovery-based learning while community programming, in which families are encouraged to experience science together, will also be a priority. To extend the learning into the classroom, the Imaginarium will design kits, resources and training opportunities for educators, including teacher aides.

It is important to the Imaginarium, and indeed the very core of the outreach program's vision, to ensure that these programs are guided by and based on the needs and interests of the communities they will serve. We will also strive to create programs that acknowledge and respect traditional knowledge, as well as consider the place, culture and past experience of the learner. To this end, we are visiting communities in each of the five geocultural regions of Alaska to address the needs and interests of educators, parents, Elders, healthcare providers, students and community members.

We will also strive to create programs that acknowledge and respect traditional knowledge . . .

The Imaginarium is guided in this effort by a Science Outreach Advisory Committee made up of cultural leaders, educators, scientists and healthcare providers and chaired by Lydia Scott of NANA Development Corporation. The co-directors and regional coordinators for the Alaska Rural Systemic Initiative serve on this committee and have been instrumental in helping the Imaginarium identify communities to visit and individuals and organizations to contact. The Imaginarium wants to thank AKRSI, the Advisory Committee and all of the communities we have visited so far—Kodiak, Port Lions, Juneau, Angoon, Togiak, Nome, Savoonga and Koyuk—as well as all of the wonderful people we have met along the way.

We have gained so much knowledge through visiting rural communities, attending meetings such as the Native Educator's Conference and the Native Education Summit, exploring the Alaska Native Knowledge Network web site, reading the *Sharing Our Pathways* newsletter and other publications and listening to Elders and local experts. The Imaginarium team also realizes that there is more to learn and we welcome input or ideas at any point along this journey.

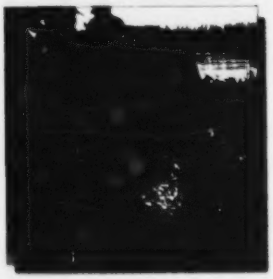
This important input and feedback will guide the development of new Imaginarium outreach programs for the next four years. Each year the Imaginarium will develop a set of health science programs around a central theme. These will be piloted in ten communities throughout Alaska and then become a part of the Imaginarium's Science Caravan program the following year, making them available to all of Alaska. We will also introduce three new general science outreach programs each year to keep our offerings diverse and relevant.

Your community does not have to wait to experience the fun and excitement of the Imaginarium's Science Caravan programs. Check out our current outreach programs, such as *The Big Chill, Radical Reactions* or *Rockin' Reptiles* on our web site www.imaginarium.org.

For more information, contact Mia Jackson at 276-3179 or mia@imaginarium.org.

Athabascan Region: Tribute to the Minto Elders

This is the second part of a tribute to recognize the Minto Elders for their valuable contributions to the Cross-cultural Camp in Old Minto each year and for sharing their culture with all of us. Descriptions are from interviews with Elders, compilation of descriptions written by Minto students for the Denakkanaaga Elder-Youth Conference 2001, the Minto Cultural Atlas and from other sources. Photos are from the Cultural Heritage and Education Institute archives, unless otherwise marked.



Minnie Titus

Minnie Titus was born May 28, 1910 and she grew up in Old Minto. Minnie's father was Chief Charlie, the leader who founded Old Minto in the early 1900s. Her mother's name was Laura and she remarried after the Chief's death. Minnie is the lone survivor of Chief Charlie. Minnie married George Titus in 1928 and they had eight children. Minnie did a lot of things and she worked hard when she was young, including sewing, making birch-bark baskets, setting muskrat traps and hunting. Minnie attends the Old Minto camp almost every year. She is good at giving advice and talking to the young people of Minto.

Neal Charlie

Neal Charlie was born to Moses and Bessie Charlie on October 10, 1919 in a camp by Washington Crossing. He grew up in Old Minto and he went to St. Mark's Mission in Nenana. He ran away back to Minto after three years and helped the family with hunting rabbits and "chicken." Neal worked summers on the *Riverboat Nenana* and he married Geraldine on August 27, 1947. Neal remembers that in Old Minto, they were all hard working people," . . . we had to work hard, to get what we thought we needed. We didn't expect checks or money. We went on trapline and sell the fur. People used to stop for gathering, fun for a little while, not all the time." Neal's hobby was driving dogs and they used to hitch up and go for rides in the evening like a car. You learn responsibility from driving dogs since you have to feed them, hitch the dogs and care for them. He also used to make sleds. Neal recalls that, "In the old days, you had to learn stories by listening, by accepting it. The old people would tell you stories and tell it to you again." And "You should remember those things . . . there are too many books and computers that think for you." Neal says he always keeps encouraging young people to do something to keep busy, like chop wood. He hopes that he can say the right thing to help people who could use it 50 years from now and that is why the Elders talk. He concluded by saying, "Feel free to ask what you want, we're willing to talk."

Geraldine Charlie

Geraldine Charlie was born to Teddy Charlie and Annie Alexander on September 25, 1929 in a camp out in the Minto Flats. She remembers many things about growing up in Old Minto, especially when she was sad when the teachers told her she couldn't go to school anymore. There was just one room in the school and with new students coming every year, she was forced to leave after fifth grade. Geraldine was raised by her grandmother and spent a lot of time watching fish nets, fish traps and snaring rabbits. She married Neal Charlie in August 1947 and had six girls and four boys. It was really hard to live only on subsistence and Neal got a job working on sections of the Alaska Railroad. They lived in Dunbar, Healy and Dome. Their kids were old enough to go to school, but the only way they could have was to go out to boarding school. Geraldine likes to work on birch-bark baskets, pick berries and pick roots for baskets. Her advice for young people is to get a hold of themselves and not go too much on Western side. She says,

"We were born as Natives to be Natives . . . keep your culture as much as you can because it is our identity. We are Native Indians. I believe we were put on earth for reasons, God has his own way. God gave us our Native culture and I believe we need to hang on to it, mostly our Native language and the way we live, like eating our Native food."

Jonathan David

Jonathan David was born September 1, 1910. He arrived in Old Minto from Nenana when he was eight years old after his mother married Louie Silas. He remembers learning how to survive off the land from his stepfather and uncle. He spent a lot of time trapping and working as a carpenter. He married Rosie David and he worked for many years as a janitor at the BIA school in Old Minto. He says he never learned how to read but he worked hard and they sent him to Sitka to learn how to repair the generators for the school. He also worked in Nenana on the dock for about five years. One memorable year at the Old Minto Camp, he built a canoe frame with the help of camp participants that became an important part of the Old Minto Camp video. He says "Indian life is good and you have to use your brain." When asked about the future for youth he says, "you go to school, you learn, you do better, if not you'll be nothing . . . don't think of liquor, liquor is a hard life." Jonathan says that "Indian life, it goes a long ways . . . listen to people talk and it will come back to you when you need it."

Note: Watch for the next issue with more on the Minto Elders.

Beth Leonard Coordinates Athabascan Language Programs

Beth Leonard has been hired by the Interior Athabascan Tribal College as a language coordinator-instructor. This position is funded by a five-year Department of Education Title VII grant through the UAF Alaska Native Language Center. As coordinator, she is responsible for overall language programming for the IATC including organizing community classes for Athabascan languages represented within Tanana Chiefs Conference region. The IATC Athabascan Language Program will focus on forming collaborative partnerships to assist in integrating Athabascan language with culturally-based programs in local communities and schools. The IATC will continue to work closely with the Athabascan Language Development Institute/Denaqenage' Career Ladder Program to provide accredited Native language teacher education courses and language apprenticeship training and support. If you would like more information about the IATC Language Program, please contact Beth Leonard at 1-800-478-6822, ext. 3287 or send an e-mail to: bleonard@tananachiefs.org

Athabascan Language

Undergraduate and Graduate Fellowships

2002-2003 Award Amounts: $10,000

Date of Awards: September 2002 ($ 5,000) & January 2003 ($ 5,000)

Deadline: Friday, March 29, 2002

The Alaska Native Language Center announces four competitive awards for students interested in focusing on Alaska Athabascan language study and teaching. Award recipients must be in good academic standing and accepted into the Denaqenage' Career Ladder Program* and admitted to a relevant UAF bachelor's degree program (for example, Linguistics, Education, Alaska Native Studies) or the UAF Master of Education program.

Preference will be given to qualified candidates studying one of the following languages: Tanacross, Upper Tanana or Dena'ina. However, consideration will be given to all applicants studying or intending to study an Alaska Athabascan language.

For more information and an application packet, please contact Patrick Marlow at 1-877-810-2534 or ffpem@uaf.edu.

*The Denaqenage' Career Ladder Program is a DOE Title VII grant funded partnership between UAF's Alaska Native Language Center, the Interior Athabascan Tribal College and the Alaska Gateway, Lake and Peninsula, Iditarod Area, Yukon-Koyukuk and Yukon Flats School Districts and Galena City Schools.

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Yup'ik Region:
Yup'ik Treasures of the Past

by Esther Ilutsik

Elder Annie Blue of Togiak demonstrating how the hunters would drink water from the pouch. Taken at the Museum fur Volkerkunde in Berlin.

Imagine opening a long-forgotten trunk filled with items that were collected over a hundred years ago and finding a pair of mittens made of fish skins with the most beautiful stitches and subtle decorations that blended in with the mittens. When you opened them, instead of a thumb pocket you found a hole! "What on earth happened here?" is the first thought that enters your mind, followed with the thought that these must be an unfinished pair of mittens and then gently put them aside.

In 1997 a group of Elders and educators traveled to the Museum fur Volkerkunde in Berlin, Germany to view Yup'ik items that were collected over a hundred years ago. Many of these items had not been seen by the Elders since their childhood and brought back many memories that at times were emotional but provided much valuable insight into a cultural group that has long been stereotyped. The photos taken during this visit were discussed by Elder Annie Blue of Togiak, who helped to present a workshop at the 2002 Native Educators' Conference entitled "Yup'ik Treasurers of the Past". She was accompanied by Marie Meade, Yup'ik linguist; Ann Fienup-Riordan, anthropologist and myself.

The objects discussed were collected in 1881 by a thirty-year old Norwegian named John Adrian Jacobsen (jack-of-all-trades). He collected over 6000 items from Alaska alone and about one-third of those items came from the Yup'ik region. Many of them were slate blades, nephrite, amulets and other "stone-age" tools (items that were associated with "primitive" people of the world who fascinated the Europeans.) But he also collected everyday items that were used by women, men and children as well as ceremonial objects.

We made sure that all the items presented at the workshop were visually informative, but we also provided background information on how the items were used, the ritualistic aspects of the items and materials used to fashion them. This in-depth knowledge provided "fuel for the fire"; many inquires came from participants who were hungry for knowledge of their ancestral background but we had to move along with many lingering and unanswered questions.

We had initially hoped to select 20-40 items from the slides to include in a traveling museum exhibit, but the task of making a selection from all the items taken from our Yup'ik region over a hundred years ago was immense. I first thought that it could be done in a couple of hours with Elders and educators going through hundreds of slides and making selections of items that they would like to see in a traveling exhibit. Instead we only went through about a dozen slides when the time allocated for our session was up.

The plan now is to re-schedule a two-day session where the Elders can more carefully make the selections. As for the beautiful skin mittens, they were made in that fashion for a young women's right of passage into womanhood. Details are for the women's ears only!

AKRSI Welcomes Judy Jaworski

Judy Jaworski joined the Anchorage AKRSI staff at the Alaska Federation of Natives this year.

Judy holds the position of administration assistant. She is responsible for managing office functions for statewide AKRSI/ARC programs. Judy is of Iñupiat and Yup'ik decent from Elim. She is married with six children and two grandchildren.

Alutiiq Region: The Academy of Elders/ Science Camp 2002

Students, teachers and other community members in our region have an opportunity to engage in learning activities that are culturally and environmentally relevant with Elders and other culture bearers in a remote camp setting. This is a fantastic, academically challenging and culturally enriching experience for students, teachers, community members and Elders. The Kodiak Island Borough School District, the Kodiak Island Housing Authority, Kodiak Tribal Council and the Native Village of Afognak are pleased to announce that, once again, this opportunity is available this summer during two, week-long camps at the "Dig Afognak" site on Qattenai, Afognak Island.

When?

Camp #1: July 15-July 21

Camp #2: July 24-July 30

Where?

"Dig Afognak" site on Qattenai, Afognak Island

Who?

This opportunity is open to all Elders, educators, community members and students, grades 2–12 (young students may only be considered if they are successful applicants and are accompanied by a participating adult family member.) Applicants should have an interest in Alutiiq Native culture, language and ways of knowing as well as science, math or technology. Priority is given to those currently residing in the region, but all are invited to apply. Student applicants must be committed to completing a culturally- or environmentally-relevant project for the rural science fair this fall. All are invited! Apply early, as space is limited.

Application deadline is May 31!

Cost?

Those who apply are asked to pay a minimal $30 registration fee.

If you have any questions or want more information call Teri Schneider at 486-9276 (work) or email: tschneider@kodiak.k12.ak.us.

Alutiiq Elder Lights the Way

Lucille Davis, a Kodiak Island Elder from the village of Karluk, opened this year's Native Educator's Conference by lighting a traditional Alutiiq oil lamp and sharing a prayer with the attendees.

The rock oil lamp has been used in the northern cultures from Greenland to Kodiak Island as a means of providing light and heat. Some lamps are elaborate with animal and human figures carved from the solid rock. Others are simply utilitarian and made useful for packing in traveling gear and used on cold nights while hunting. Typically seal oil or other mammal fat was burned with a twisted wick of cotton grass or moss. Today, many use cooking oil and cotton wicks. Rock lamps continue to be used in homes and during ceremonies and gatherings throughout the Alutiiq region as a way to honor our ancestors while celebrating the continuity of our culture. Frequently, the youngest and oldest persons are asked to light the lamp as a way to live the tradition of passing on our ways from one generation to the next.

Observing Locally, Connecting Globally

2002 Summer Institute for Educators

Observing Locally, Connecting Globally (OLCG) is a NSF-funded science education project based at the University of Alaska Fairbanks (UAF). The goal of this program is to provide Alaskan teachers and students with opportunities to engage in global change research focused on the local environment and connected to larger issues of global change.

We invite you to participate in our third summer institute for teachers to be held in Fairbanks May 28–June 12, 2002. Participants will receive training and classroom support in the GLOBE curriculum (Global Learning and Observations to Benefit the Environment); current best practices in science education; the integration of local/traditional knowledge into environmental studies and collaboration with community and university scientists.

Anyone working with students is welcome. Priority will be given to people whose participation will add to or create a team at their site. We are especially encouraging teams from rural Alaska consisting of formal and informal educators, local experts in science or Native knowledge, resource specialists or administrators. We are also interested in teams of urban educators working with a large number of Native students.

Cost

Partial to full grant support for travel and per diem to attend this institute is provided.

Credit

4 credits, NRM 595 or ED 595

Instructors

Dr. Elena Sparrow, Dr. Leslie Gordon and Sidney Stephens

For more information or an application, please contact:

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Sharing Our Pathways

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Oral Traditional Knowledge: Does It Belong in the Classroom?

by Esther A. Ilutsik, Ciulistet Research Association

As local educators who are documenting the oral traditional knowledge of our ancestors and developing methods and means of bringing this information to our descendents through the public educational system, we are faced with many decisions that drastically affect the validity of this knowledge base that was once so fluid. Public schools represent a system that is foreign to the methods and means of transmitting this information in the past. We are constantly faced with decisions that affect how this knowledge will be passed on to our future descendents.

Michelle Snyder shares a story using the storyknife while Nia White looks on.

Many of us local educators have been through the Western educational system and have been taught the pedagogy of that system. Many of us have taken this very method of instruction and infused our local traditional knowledge as a means of educating our own people about our traditional culture. But we continue to ask ourselves, "Is this the proper way to get our oral traditional knowledge passed on to our descendents?"

With questions like these always at the forefront of our minds we continue to document and develop materials for integration into the public educational system. With the adoption of the Alaska Standards for Culturally-Responsive Schools, we need to begin making critical decisions that will affect the types of oral traditional knowledge that can be integrated into the public school system and how this information will be

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(continued from front page)

taught. As educators we are always looking at how other local cultural groups are addressing these very difficult issues.

On March 26–28, 2002, I had an opportunity to attend the Third Annual Native Hawaiian Education Association Convention at the Leeward Community College in Hawaii and present a workshop titled "Oral Traditional Knowledge: Does It Belong In The Classroom?" The session began with a brief introduction to Alaska with a special emphasis on the Yup'ik people of Bristol Bay, followed by a brief presentation on how traditional Yup'ik oral knowledge is documented and then presented within the classroom. This was followed with Michelle Snyder (my daughter), a ninth-grader from the Dillingham High School, presenting a paper on "Cultural Education in the Classrooms". This set the stage for those participating in the workshop session (see opposite page).

Oral traditional knowledge—what is meant by that? Within the oral traditions knowledge was sacred. This knowledge encompassed all aspects of life from birth to death, including the natural world and environment. This knowledge in the past was forever flowing to fit the needs of that age and time. It was so fluid that it could be defined in regional and subregional terms. As N. Scott Momaday put it:

> Oral tradition stands in a different relationship to language. Words are rare and therefore dear. They are jealously preserved in the ear and in the mind. Words are spoken with great care, and they are heard. They matter, and they must not be taken for granted; they must be taken seriously and they must be remembered. Thus in the oral tradition, language bears the burden of the sacred, the burden of belief. In a written tradition, the place of language is not so certain.

So the oral traditional knowledge of our people was sacred knowledge that was not passed down freely. It was passed down as the need arose with all the special circumstances in life that was lived and continues to be lived. In the past, the oral traditions of our people were not passed down to be documented and questioned, but rather it was passed down as the need arose and was practiced without question.

In this Western-influenced world we are constantly asked to categorize, so that we cannot simply say that the oral traditions encompassed LIFE, instead we need to be specific about the areas. The oral traditional knowledge that is collected and documented are the songs, dances, prayers, rituals, stories, limericks, medicinal plants, ceremonies, music, games, chants, relationship to animals, plants, water, fire and all living things and virtually everything that affects all aspects of the living. All this knowledge, so sacred to our ancestors' existence, is documented. Often, as local educators, we question within ourselves whether this is the proper way of preserving our knowledge. But we continue to document this knowledge and put it into the proper category for future reference.

Within the oral traditions knowledge was sacred. This knowledge encompassed all aspects of life from birth to death, including the natural world and environment.

We document how traditional knowledge was passed down and in some cases attempt to replicate those very practices. We know that the oral traditions of our people were passed down within everyday activities. For example, they were passed down by engaging in a ceremony or participating in the evening ritual of purifying the sod homes, or doing certain rituals

before the hunt or the gathering of wild edible plants. We know that many times, if our people needed to be reprimanded for an action or reminded of how one is to act, it was done through the oral stories that were shared within the sod homes or at the men's house. For there was a proper way of sharing this knowledge and passing it down. This knowledge was not studied but LIVED.

We, as local educators, now take this very sacred knowledge and attempt to bring it into the public classroom using the Western methods that are the basis for the educational system that is presented to us today. In some instances we attempt to replicate certain practices by actually participating within traditional cultural settings, but even these cultural camps can be strongly influenced by Western teaching methodology.

These circles of questions bring us again to the question, "Does oral traditional knowledge belong in the classroom?" This is what many of our local educators who are documenting the oral tradition of our people are asking themselves. Are we doing the right thing by documenting this knowledge and then making it available in written form to the general public for their use and judgment? How do we go about making sure that if this knowledge base is documented that it will be respected and understood by those of another cultural group? Whose responsibility is it to train our own local educators and those from another cultural group? How do we measure success in the understanding of the local cultural group?

We leave you all with many questions that each regional group will have to ask of themselves. We did not come up with answers, but these will have to come from within ourselves through our own local people.

[For further guidance in addressing these difficult questions, refer to the Guidelines for Respecting Cultural Knowledge *available through the Alaska Native Knowledge Network.]*

Cultural Education in the Classrooms

by Michelle Snyder, March 21, 2002

As long as I can remember, back in my elementary school years, my mother would come into my classroom to teach about Yup'ik culture. This is important to me and other Yup'ik children. It teaches us who our ancestors were and who we are today.

Every year beginning at kindergarten through the fifth grade, my mother has been teaching about our culture in the classroom. It's hard for me to remember as far back as kindergarten; mostly I remember learning Yup'ik dances and stories. My first strong memory is when I was in the second grade and we learned about the sonar legend board games; we learned stories and morals while playing the board games. I remember in later years learning dances, Yup'ik colors, story-knifing, Yup'ik patterns and grass-mat weaving.

The dances that I remember learning were the Porcupine Dance, the Agutak Dance and some others. We even made up our own dance by learning the Yup'ik words for the different months and forming it into what we called the "Calendar Dance". All of these dances told stories. We also had to make headdresses; we learned how to beat the drum and how to bounce our knees in rhythm. We listened to our heartbeats and applied that rhythm to the drum.

We learned about Yup'ik colors. They are red, black and white and are all found on Yup'ik clothing and artwork. The color red is to honor the mother. It represents the mother's blood. It is found in many places on the parka and other clothing and beading. White represents our great Yup'ik warrior, Apanuugpuk. During one of the great wars he was captured and force-fed caribou fat by his enemies. He escaped and while he was running away he regurgitated the fat. White can also represent snow. Black represents the unknown or shamanism. It can also represent the black fly.

Yaaruin—stories told with a knife in the mud—were another thing that we learned. We learned Yup'ik legends and how to tell them in the mud with knives, as our people did for entertainment when there was no television or computers. This included Yup'ik patterns, pretend windows, pretend mountains and pretend boxes. There are different patterns for each family. My Grandmother's pattern was a salmonberry leaf, so I have now inherited that pattern.

The last year that my mother came into my classroom was fifth grade. That year we learned about grass mats. We learned to split grass into three parts and found out that the middle part that we didn't use was referred to as a male, the other two parts were referred to as the female. We learned about different dyes, natural and store bought. We experimented to see which one would have the most color and last the longest. The natural dyes were berries and some other substances that I don't remember.

Learning about all this as a girl has helped me see who my ancestors were; I have learned about my culture and my language. It has helped me form a positive image about who I am and who my people are. It has made me proud that I am a Yup'ik Eskimo. With this knowledge I don't feel lost; I know who my ancestors were and that is so important to me. My only regret is that I couldn't learn more about my culture and my language but what I have I am grateful for; it helps me form my own self-image and helps my self esteem. It has made me who I am today.

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In The Maelstrom of Confusion, a Stilling Voice

by Angayuqaq Oscar Kawagley

The spirit and pride of Native being has been struggling in a maelstrom of confusion due to the many people living with homeless minds, destitution, poverty, pestilence, war and dereliction of being, even as we live in the wealthiest nation in the world. You see, we have tried to comply with the wishes and dreamworks of a narcissistic society, but we have not been able to progress from the doldrums of uncertainty and hopelessness. However, a few of our American Indian and Alaska Native people have begun to see through the small channels in the blizzard and once we are able to see more clearly again, we will have something very important to share with the world.

We, as Native peoples, have always known that genotypes of all living things have micro-consciousness or micro-intelligence that enables them to communicate with one another and to work together for the good of the whole. Let me tell you why I think this is so. As a Yupiat, we have many rituals and ceremonies, some of which require special masks. Some of the masks are human masks. A few of these will have a third eye painted on the forehead. This eye we call Ellam iina, the eye of the universe, the eye of consciousness, the eye of awareness, thus intelligence. This says to me that the Great Consciousness, God if you wish, resides in my mind, and my consciousness is in the Great Consciousness. It is there that we find our collective memories and the power of our collective mindfulness. These essences of memory are imbued into the creatures, plants and elements of nature to remind and teach us how to be people that live lives that feel just right.

Nature is our textbook as a Native people. In it we find wisdom to make a life and a living. In order to have dialogue with it we must listen for the still small voice within. To ensure growth of wisdom, we recognize that we need to be with those that we consider wise, most often the Elders. We know that we become that which we hold up and respect. How many times have you heard this truth! You and I, as educators, seek through dialogue with those we admire, through reading all sorts of written media, through seeing videotaped media and through learning to read and communicate directly with nature. The information we gather requires that we sift through it to remove the chaff in the form of misdirected, misinformed and useless information which we or others may have interpreted wrongly. Knowledge is merely information, but wisdom requires that we understand, become enlightened or aware and, as we grow, live what we know! This is what we learn from our wise Elders — this is wisdom.

To ensure growth of wisdom, we recognize that we need to be with those that we consider wise, most often the Elders.

This wisdom cannot be separated from the sacred—our Native spirituality. Wisdom is embedded in the sacred, thus we live it. Remember that wisdom also resides in you—look for it. As a Native person, you need your Native language to commune with nature and to describe it in its own terms. A Native friend of mine from the village of Minto told me that our Native languages are living languages and that if you don't use it, you are giving yourself away—relinquishing your identity. As a Yupiaq man, I have to draw on my Yupiaq language and mindset to feel the crispness of the snow, the balminess of a warm wind. I have to draw on my language to fully experience the mountains, the moon, the sun, the river, the spruce tree, the taste of Hudson's Bay tea, the wolf, the eagle and the paramecium—it is a living language! All these experiences with the language, along with the five senses and intuition, are necessary for my growth and my spirituality.

Knowledge is merely information, but wisdom requires that we understand, become enlightened or aware and, as we grow, live what we know!

Barriers have to be removed for my continued growth, otherwise staleness follows. This is another reason why we must get the children out of the classrooms as much as possible to be with and in nature. Ralph Waldo Emerson wrote: "Nature becomes (to man) the measure of his attainments. So much of nature as he is ignorant of, so much of his own mind does he not

yet possess. And, in fine, the ancient precept 'know thyself' and the modern precept, 'study nature' become at last one maxim." Get the children to see beauty in the flower, tree, butterfly, grass, stream, fish and, yes, the slug. These living things interact and cooperate. This process does not leave out the rocks and other elements of Mother Earth—they are all an integral part it. Let them begin to understand that we are here for a purpose, to contribute to the good of the tribe and be of service to others. This involves goodness of self, morality, joy, cooperation and happiness. We have Christ, Dalai Lama, Ghandi, Chief Peter John, Lyons and others who have the selfless love which is the stabilizer, the balancer of life. They are our role models.

Let the children think of all the good traits and skills that they possess. Someone has called these the "inner assets". They have talents and skills inherited from their ancestors with the Great Mystery working the genotypes to fit the place and conditions. This process needs our continued meditation and prayers for the still, small voice to let us know what else needs to be done. *Ellanginginartuqut*—we are becoming more aware!

The inner assets might include ability to interact effectively with others, intuitive perception, athletic skill, ability to observe and make sense of what is being seen, ability for abstract thinking, dexterity combined with mind, leadership skills, mindfulness of place, cooperation, showing love and humility and all the many other positive traits that children may possess. Not only must the children be guided to making a worthwhile living but to making a life that feels good to them as well. This is done through the mythology, stories, singing, dancing, drumming, place names and all the other rituals and ceremonies that have been handed down to us through many thousands of years. They must be guided to living life to the fullest—a good and responsible life working to become the very best they possibly can while making a contribution to their community. Children who want to live a healthy and stable life will be contributors to a healthy, stable and sustainable community.

They (children) must be guided to living life to the fullest—a good and responsible life working to become the very best they possibly can while making a contribution to their community.

These inner assets of children have to be capitalized on for them to become the very best that they are capable of. They can become the very best hunter, medical doctor, electrician, artist, craftsperson or medicine person, but this has to be infused with liberal amounts of love, humility, compassion and open-mindedness. This means that love has balanced the outer and inner ecologies of the young person. They work and experience place for the good of the community. We have to know place in order to know self, for place is our identity.

The last 500 years or so we have seen a maelstrom of confusion, a perfect storm! It is destructive because it is based on self-love, greed, hate and anger, which are in direct conflict with what nature teaches us. We must avoid personal narcissism just as we must avoid spiritual narcissism. We have to work for a balance. Some American Indian people refer to this as "Walking the Red Road", a very narrow path which guides us on that thin line between good and evil. We are gradually emerging from this maelstrom of confusion and getting on a pathway that feels just right!

We, as teachers, are not just repositories of knowledge, but serve as a role model and guide for the physical, intellectual, emotional and spiritual development of these children, our future. May the Ellam Yua, the Spirit of the Universe, give us guidance and direction in this most important role.

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Native Languages in Alaska, Part II

by Ruthie Sampson

This the second part of a keynote address to the 2002 Bilingual Multicultural Equity and Education Conference. The first part of the address can be found in the previous issue of Sharing Our Pathways *(Volume 7 Issue 2)*

Language of the Heart

I read a wonderful article by Marilyn Wilhelm about heart language and how the ancient languages spoke from the heart as God created us. I began to think of our Iñupiaq language. I thought of the word meaning "to think": *Isuma-* or *isruma-*. *Isu-* or *isru-* is the end of something. *-ma* is "my" and I think then the literal meaning is "my end". This could mean that everything about us reaches our mind, which is like our end. It is our source of thought. Then I thought of the word for eye which is *iri*. To exist is *it-*. When you add *-ri*, it's a post-base that could mean something like "the means, the cause of", so everything we see, we behold and in our mind, it exists when we see it. *Nakuagi-* means "to like" or "to love". *Nakuu-* is "good" and when you *nakuagi-* something, you think that person or thing is good. It's like saying, "I think good of you." Isn't that wonderful? See what beautiful languages we are struggling to save?

Not only our we trying to save our languages, but also our history. I have been so fortunate to have translated many narrations from our Elders. There are so many wonderful concepts and world views that they knew and that are being lost as each precious one dies, slowly, one by one. I remember one particular story that I like to share about an Elder named Susie Stocking from Kobuk. She recounted how they used to gather willow bark to make into net twine and how they would walk barefoot among the thorns in the heat of early summer, among mosquitoes and gather the bark. They would pile it so high around their necks that you couldn't see the person anymore. Then when they brought it down to the birch canoe, they had to keep the bark covered and moist the whole way through. All through the process, they had to keep the bark moist or else it would become brittle, dry and break off into little pieces. The remarkable statement that I remember from her narration is that she said in all the hard work they did, they just simply viewed their lives as being normal—they didn't know that they were working so hard. Stories like these must be documented and handed down from generation to generation because that is our rightful heritage.

It is not too late. If we are to empower our communities, we must validate the pain that our Elders experienced and help them walk through that process into healing and forgiveness and a new resolve to speak the language and pass on the knowledge. God made us with forgiving hearts and we can help each other heal. So, that is one plan to get our parents to participate in the programs.

. . . in all the hard work they did, they just simply viewed their lives as being normal—they didn't know that they were working so hard.

What about the schools and the education system? What can they do?

The AFN report on "The Status of Alaska Natives: A Call for Action" wrote on education: "In the words of the most thorough study to date of the federal and state school systems operated in Alaska from 1867 to 1970: policy makers over the years have vacillated between attempted assimilation of the Native population into white society and protection of their cultural identity.

Our history tells us this (from www.alaskool.org):

> In 1886 the policy was that in all schools conducted by missionary organizations, it is required that all instructions shall be given in the English language.
>
> In 1887, it said that the instruction of the Indians in the vernacular is not only of no use to them, but is detrimental to the cause of their education and civilization, and no school will be permitted on the reservation in which the English language is not

exclusively taught. "It is also believed that teaching an Indian youth in his own barbarous dialect is a positive detriment to him."

In 1990, an article appeared in *Education Week*, that stated that federal officials were assessing the potential impact of a new law that encouraged the use of Native American languages in schools run by the BIA and in public schools enrolling Indians or other Native groups. Spokesman for the Interior and Education departments had said that the statement of federal policy contained in a bill approved by the congress without public hearings and signed into law by President Bush might well result in an invigoration of Native language instruction. But they also said that the intent of the new Native American Languages Act could prove costly and difficult to realize because of the vast number of Native languages and the paucity of Native speakers who have been trained as teachers. The article quoted John W. Tippeconnic III, who headed the Education Department's office of Indian Education as saying, "On the one hand, it promotes the languages, which is positive, but it does create burdens for the schools." The article further said that the law includes no penalties for noncompliance. But some officials had suggested then that it could provide legal ammunition for parents seeking Native language instruction, particularly in BIA schools and public schools with high concentrations of Native American students.

The measure declares that the policy of the United States (this is in 1990!) is "to preserve, protect and promote the rights and freedom of Native Americans to use, practice and develop Native American languages." This act became public law 101-477 on October 30, 1990. The law states that the status of the cultures and languages of Native Americans is unique and the United States has the responsibility to act together with Native Americans to ensure the survival of these unique cultures and languages.

I remember being so excited when I read this bill. I thought there was going to be funding like Title VII that went with it. When I brought it to the attention of an administrator in Kotzebue, he looked at me and said, "Ruth, all this does is reverse the policy of 1887 which stated that Indian languages will not be taught." He thought it was long over due, or maybe too late. In addition, there was no extra funding attached. All it basically did was say, "Oh, by the way, it's okay to teach a Native language in the school now."

The law states that the status of the cultures and languages of Native Americans is unique and the United States has the responsibility to act together with Native Americans to ensure the survival of these unique cultures and languages.

In any event, in 1991, Senator Murkowski introduced the Alaska Native Languages Preservation and Enhancement Act. It was meant to preserve and enhance the ability of Alaska Natives to speak and understand their Native languages.

Today, under the Administration for Native Americans, there is limited funding for people to apply for grants to administer language programs, but they have to be applied for by the Native corporations or IRA offices, though they can do a joint project with the school. The problem is that there is very limited funding in this and it is competitive nationwide amongst Indian tribes. Several years ago, they started out with something like one to two millions dollars available on a competitive basis among all the Indian tribes in the nation. We applaud Senator Murkowski and his staff for this legislation.

In July 2000, Senator Lincoln worked with the Alaska legislators to pass SB 103 "Native Language Education Act." This requires Native language curriculum advisory boards for each school in the district in which a majority of the students are Alaska Natives. If the board recommends the establishment of a Native language education curriculum for a school, the regular school board will initiate and conduct a Native language education curriculum within grades K-12 in that school. We thank Senator Lincoln for her hard work to have this bill passed, but there is no additional funding attached.

In the meantime, What has happened with the state bilingual regulations? All this time, the whole intent of the bilingual education is to improve the English language of the student, always talking about exiting them out of the program as soon as possible.

Now the regulations say you can have a two-way immersion program but 50% of your students who come in have to speak the Native language. So only if the parents teach them and they enter the school that way can you get an immersion program funded. Otherwise, if they come to school speaking English, even if it is village English, then they just have the English programs available as an option.

So we need to get our programs identified as Native language programs by the village advisory board, but there is no special funding attached and if the school board decided not to have it, then that's it again.

As Native people who believe in

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bilingual education, we must work together for funds to be allocated for the "Native language education act" to be implemented.

So how does all this relate to our students who must live in this modern world and not lose their Native identity? If we believe our theme that bilingual education and cross-cultural education are tools for community empowerment and academic success let us remember the following recommendations.

The 1990 AFN report on the "Status of Alaska Natives: A Call for Action" wrote on education:

- Children are the most important segment of any community, for each community's future lies in its children. To assure that future, the children must be given, through education, the skills that will enable them to succeed in life and the understanding that will continue the community's values. For Alaska Native children, this means that they must receive an integrated education that encompasses two sets of skills and two sets of values.
- The first set of skills is that it is necessary for the children to succeed in traditional Native life ways. The second set of skills is that it is necessary for the children to succeed in Western society. The children's education must also integrate Native and Western values so that they are empowered in both cultures. The skills and values are inseparable, for mastery of one cannot be obtained without mastery of the other.
- This ideal of an integrated education has not been achieved, or even accepted, in the past. Alaska Native children enter an education system developed by Western culture. In past years the system had eradication of Native culture as one of its objectives. Even after this misguided goal was abandoned, the system still proved unable to meet its own fundamental objective: education of Native children in the skills and values necessary to succeed in Western society.

Those are the words conveyed by past Elder Chester Seveck, who advised us to take the good parts of the Iñupiaq culture and the good parts of the Western culture and blend them together for an integrated education. So how does bilingual education help us toward community empowerment? What is community empowerment? Let us take a moment now and visualize an empowered community with students learning to cope and succeed in the 21st century.

To me, an empowered community in the villages of Alaska means a community where children are well taken care of and they get enough sleep, enough food and their clothes are clean. They eat well and go to school on time and are hardly ever absent. Their parents take time to plan activities for them and train them to develop habits that result in good character traits. For example, they take them on long hikes on the tundra so that they can learn the value of hard work. They take them fishing so they can learn patience. They feed them wholesome foods, including Native foods so that they can be healthy and strong and realize what good health is. They speak their Native language to them and tell them stories and their people's history. If they don't know this, they take them to someone who can. They limit watching TV and playing electronic games. They monitor how the computer is used by the children. They provide time for them to do their homework and teach them to pray. They cook food and have the children bring some food to a needy person or an Elder. When they hunt and gather, they also have the children bring the food to share with others. They make sure that they know who their relatives are. Although they enjoy snow machining, skiing and other outdoor sports; they also make sure that their children can build an outdoor fire and survive if they had to live off the land in an emergency. In all of this, they speak respectfully to others, especially Elders. They show that helping Elders is necessary and important. If they have the opportunity, they allow their children to learn about the world outside and travel with them. They speak respectfully of teachers and other people in the community who work to help everyone else. An empowered community is where the children graduate from high school and go on for more training or school and still feel comfortable to come back to the village and work in jobs that pay well so that they can enjoy all the outdoor activities that our back doors in Alaska can provide. An empowered community has school systems that work to accommodate the needs of their students, including the provision of the child's language and culture being integrated into the curriculum.

That is my idea of how the lives of our children could be improved in an empowered community. Let us begin to visualize this empowered community and share the vision with our children. And in the words of John Pingayak of Chevak: "Our ancestral ways are always best for our future. Never forget them and learn them well . . ."

Thank you.

Ruthie Tatqaviñ Ramoth-Sampson is the Bilingual Education Coordinator for the Northwest Arctic Borough School District. She is the daughter of Ralph and Emma Ramoth from the village of Selawik. She is married to Luke Sampson and has four children and five grandchildren.

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AISES State Science Fair

Students brought science projects from every corner of the state to the annual ANSES State Science Fair at Camp Carlquist outside of Anchorage on Feb 4–7. Most projects had already been judged in regional fairs and represented the best of the best.

Juneau, Circle, Arctic Village, St. Paul on the Pribiloff Islands, Port Lions on Kodiak Island, Kiana, Selawik and Nulato all competed in the third annual ANSES Science Fair. Twenty projects, some individual, some team, some experiments, others demonstrations went head to head, judged by two teams of Western scientists and two teams of Native Elders. It was fairly easy for the Western scientists to agree on the scoring, and it was also easy for the Native Elders, as they both had different scoring rubrics, but when they met to agree on the Best of Show, there were no projects in common. The dialog and interaction between them was intense and rich. As one teacher said, "I wish I could have been a fly on the wall to listen in." Only the personal nature of the discussion keeps this interaction from being the teaching event of the year.

Best of Show winners were: *Devil's Club Salve* by Kami Wright and Amanda Padron of Juneau. Their tests indicated that the traditional salve made from Devil's Club is more effective than modern medications on skin conditions like eczema.

Scott Asplund and Ronald Mayo of Circle discovered that natural furs are much more efficient insulators than artificial furs in their project, *Fake vs. Real Fur*.

John Melovidov and Maria Philemonoff of St. Paul on the Pribiloff Islands tested the fur of stellar sea lions vs. seal and discovered that the seal fur is a much better insulator. Their project was called *Otaridae Warmth*.

Ely Cyrus of Kiana did extensive research among Iñupiaq Elders in his project on *Weather Predicting*.

Other projects in the state fair were:

Osmosis and Why Salmon Turn Color in Fresh Water, by John Carroll from Circle.

Reflexes by Alicia John from Circle

Surface Tension (Why Slough Bugs Walk on Water) by Justin Mayo and Tyler Ely.

Magnetic North, improvising a compass in the woods by Billy John.

Blubber vs. Feathers, comparing insulating qualities by Rachel Searls and Airana McDonough of Juneau.

Antibacterial Properties of Sphagnum Moss, by Rena Dalman, Courtney Wendel, Myshelle Pope and Brandon Roulet of Juneau.

Helping Hands, Traditional Iñupiaq Massage for Health Problems, by Earl Ramoth and Lindi Skin of Selawik.

Stinkweed/Wormwood, Health Properties, by Ester Dexter and Kathleen Skin of Selawik.

Parts of a Net by Austin Gerhardt-Cyrus of Kiana.

Traditional vs. Modern Diapers by Lexy Staheli.

Caribou and Moose, Traditional Uses, by Vivian Shellabarger.

Fish Trap Construction, by Shayla Carney, Albert Gilbert, Belynda Gilbert and Jessica Tritt of Arctic Village.

Traditional Uses of Spruce Pitch by Summer Stickman from Nulato.

Deadfall vs. Box trap by Greg Lukin of Port Lions.

Plants with Vitamin C by Anna Nelson of Port Lions.

Traditional Barabara vs. Modern Housing: Heat loss, by Sophia Zaharof, Brandon Rukovishnikoff of St. Paul.

Junkyard Wars of Science Fairs

Adrenaline ran high on the first day of gathering materials for the Junkyard Wars, which made its debut at this years ANSES Science Fair. Fashioned after the popular TV show, teams of four students had from 9 A.M. to 6 P.M. to plan, research, experiment and prepare a poster board to compete at 7 P.M. No one knew what the project would be until the clock started ticking. When they learned that they had to do an experiment with a traditional drum from their region, teams feverishly planned as chaperones drove to the various locations in the Eagle River/Anchorage area. Map skills were developed as students learned to navigate in this strange landscape. Some teams experimented with types of materials for the drum head, others with frame size, others with head tension, others with combinations of all three as well as different drumming sticks. Display boards were not perfect and reports were highlighted photocopy pages from different libraries, but judges were amazed at the depth of scientific knowledge students were able to assemble in the short time allowed. All team members had to participate in the demonstration and most groups had a song and native dance for the judges to accompany the newly constructed drums. The students from Port Lions won first place and Arctic Village second.

While the projects for the State Fair were high quality with the top four going to AISES Nationals in Albuquerque, the Junkyard Fair provoked an intense level of creativity and excitement. Both fairs worked together to send students to the airport with a sense of accomplishment that is impossible to describe.

Southeast Region: SEATC & SEANEA

by Ted A. Wright

Becoming Native to a Place

The mission of the Southeast Alaska Tribal College (SEATC) and the Southeast Alaska Native Educators (SEANEA) is to open our ancestors box of wisdom, knowledge, respect, patience and understanding. The *box of knowledge* is a Tlingit metaphor that reinforces the need to pass on to our children the wisdom and strength of our culture through education. Among the goals of SEANEA are to put in place programs and resources to inspire and assist educators in all districts of the region to use Southeast Native culture in their classrooms and schools and also to realize that the community and surrounding area are their best resources for effective learning.

These are worthy and fitting goals. Among the clans and tribal communities of Southeast Alaska, education has traditionally been built upon an intimate knowledge of diverse people in relation to culturally and historically unique places. The tribal college in Southeast Alaska will soon develop certificate and degree programs founded on principles of place-based education, inspired by and modeled after traditional Tlingit, Haida and Tsimshian ways of knowing. For this reason, the programs of SEATC will be designed around a deep understanding of place. In this way, students who matriculate at the tribal college and take science, technology, engineering and math (STEM) courses will become more aware of their place in traditional *and* modern societies. As their knowledge of the area in which they live grows along with their understanding of the world outside, students will gain personal wisdom and live with increasing respect, patience and understanding.

In a like manner, the Southeast Alaska Native Educators Association will work with districts to help teachers develop a pedagogy of place and infuse their curriculum with local and tribal wisdom. As funding and connections between districts and teachers grow, the standards we use to measure student progress will blend academic and cultural priorities, methods, and resources.

Current Programs

The Southeast Alaska Tribal College and the Southeast Alaska Native Educators Association have developed two core curricular programs to date:

I Am Salmon

A multilingual, cultural and national curriculum project with participants in Japan, Russia, Alaska, Yukon, British Columbia and Washington, designed to develop a sense of place (in one's watershed) and a sense of self (in the circle of life) and an understanding of how they are connected. *I Am Salmon* teams are developing curricula and other resources including Tlingit cultural atlases, electronic Tlingit language and salmon part drills and Tlingit plant and salmon units. At the higher education level, SEATC will use project curriculum to reorient their classes toward a Native and Tlingit perspective and to train faculty in the development of courses more in line with the mission and worldview that will inform all the college's programs.

GIS Cultural Place Names Mapping

Recognizing the importance of documenting traditional ways of knowing based on an intimate relationship of Native people to their homelands, the Alaska Rural Systemic Initiative has sponsored cultural mapping projects in each region of Alaska. In the Southeast region, digital atlases with Tlingit place names and numerous culturally-relevant links have been developed with several communities still in the process of establishing their maps. Once completed, educators will have a geographic, cultural framework for building curriculum and guiding instructional practice.

The importance of these atlases lies in the process it takes to complete them. Educators work with Elders and local culture-bearers using technology to document the importance of specific places through stories, songs and art passed down through generations. Though some of the knowledge contained in these maps has to be protected from the general public, the majority of information provides an invaluable framework for college faculty to immerse students in local culture as they put Western knowledge into Alaska Native perspective. The SEATC/SEANEA partners will expand the use of Geographic Information Systems, cultural mapping technology and web-based course development to enhance sci-

ence, technology, engineering, math, social studies and other offerings.

Planned Academic Programs

- Grade 11–14, Alaska Native School-Within-a-School, in cooperation with Southeast school districts, Alaska Department of Education and the University of Alaska Southeast. This would include development of a GED program as well as an expanded Early Scholars program. The school-within-a-school would provide a seamless transition to college.
- Development of a Tlingit language teacher certificate program in cooperation with the University of Alaska Southeast, Alaska Native Language Center (UAF), Sealaska Heritage Institute and Southeast tribal ANA grantee partners.
- Work with the University of Alaska to offer Alaska Native and Rural Development and Cross-Cultural Studies degree programs through the tribal college. This would entail a concurrent effort to have UAF/UAS or some other institution to agree to formally sponsor SEATC as a candidate for accreditation.
- Join with the Preparing Indigenous Teachers for Alaska Schools (PITAS) program and the School of Education at the University of Alaska Southeast to recruit and train teachers in traditional place-based pedagogy and practice.
- Develop a Native theatre/storytelling program in partnership with Ilisagvik College, Perseverance Theatre and the University of Alaska Southeast. The partnership will build upon existing, successful, programs such as Beyond Heritage (Perseverance Theatre), the Barrow Theatre Ensemble and the Associate Degree Program Partnership with UAS and Perseverance Theatre.

Partnerships for Today and Tomorrow

SEANEA/SEATC

University of Alaska Sheldon Jackson College

Southeast Alaska School Districts

When considering the resources it takes to develop unique programs such as those described here, SEATC and SEANEA leaders acknowledge the importance of training, technology and strong partnerships between multiple educational institutions and tribal communities. For this reason, the focus will remain on nurturing partnerships that will stand the test of time. In this way, our institutions as well as our students will become native to this place.

Iñupiaq Region: ARCTIC Immersion

by B. Yaayuk Alvanna-Stimpfle

Last year in April, I had an opportunity to apply for the ARCTIC (Alaska Reform in the Classroom through Technology Integration and Collaboration) program through the Nome school district. I was one of two teachers who were invited to go to Juneau for one month.

Twenty teachers from throughout Alaska were immersed in the use of technology in the classroom. The ARCTIC project I produced is on a "Weather Forecasting Unit". The project teaches upper elementary students how to predict weather in various ways. They learn to compare weather forecasting using traditional Iñupiaq ways and modern equipment used by the weather stations.

I chose this theme since it has made a positive impact both with students and parents. In the past, students were assigned to observe the moon and stars as homework. Parents were involved by helping their child. Both were involved in the learning process.

The web site I developed for my students shares how the Iñupiat have learned to predict weather by observing the moon, stars, sun, wind and clouds. The web site includes Iñupiaq terms the students will be studying. While the students are studying and observing these items, they form a data chart comparing their findings. The web site address can be found at www.nomeschools.com. From there, go to Nome Elementary School, then to Fifth Grade and finally go to Mrs. Alvanna-Stimpfle's teacher page. There you will find the Traditional Weather Prediction unit.

Yup'ik Region: Teggneret Tegganret

by Tacuk and Yurrliq (aka Cecilia Martz and Nita Rearden)

Back in February, during the NEC/BMEEC conferences, a group of statewide Elders taught many lessons. In indigenous cultures everything is intertwined, connected, whole. So in their presentations the Elders intertwined the different subjects that Western education separates out in school: math, science, social studies, geography, language arts, parenting skills, child development, medicine, vocational training, etc. Their short presentations also provided solutions to the problems, solutions that are just being "re-discovered" today. The Elders already knew these educational processes because they grew up with them: mentorship, project-oriented and hands-on experiences, repetitive teaching, learning with the seasons, community involvement, immersion and cooperative learning.

Here are a few excerpts from what they presented. Most of them made their presentations in their own languages, so someone had to interpret for them.

"Ayaginareq John Phillip, 77, Kangirneq

- When my mother would put my footgear on in the morning, she would advise me on how to behave during the day. The most important advice was always to love other people.
- We went to the Qasgiq to listen and learn from the Elders who were constantly teaching.
- Don't live your life without a guide/mentor because you won't live right.
- Be watchful and always be aware. Be aware of everything around you and never forget them. Listen to oral teachers.
- My father taught me about our environment. I had to use all my senses to learn what I was being taught.
- I bring my grandchildren and great-grandchildren out and teach them.

"Cungauyaraq Annie Blue, 85, Tuyuryaq

- Apurin used to assemble us to teach. He would advise us never to forget what we heard/learned. If a person departed while being taught, he/she is shortening his/her life. They are like spoiled fish.
- A married man should live without internal anger, even when his children go astray.
- Our teachings are the truth.
- Follow our way of life and love each other.

"Kaayistaan Marie Olsen, 77, Juneau

- It is difficult to raise children who follow another way of life.
- Fishermen are scientists. They learned all about fish. They can even identify their type by how they jump out of the water. They know where animals are.
- All should take care of themselves and appreciate everything.

"Igvaq Pauline Hunt, 73, Qerrullik

- Even though people do not know their ancestors, they follow in their footsteps.
- Our learning environment is our wilderness. Camping is learning through the seasons. Even though you don't attend Western school, we educate you. My mother taught me what a woman has to know and my father taught me what a man has to know.

"Paniguaq Peter Jacob, 79, Cukvagtuli

- Educators, teachers, administration . . . when they have inservice training, they should include the Elders. That way they learn to support and help each other.

"Qaggun Mary Lou Leavitt, 81, Barrow

- Speak only in our languages. Speak to grandchildren in our languages because their abilities decrease as they grow older. Our grandchildren and great grandchildren can learn to be truly bilingual. Pass on the language.
- It is very hard to watch our young people live the way they live these days.

"Lubova Lucille Davis, 78, Kodiak Island/Karluk

- Things have changed. The young people today ask for payment. It is very difficult to practice reciprocal learning.
- Always give a child a chance. They can be so proud of their accom-

plishment no matter how small. Children learn from their parents. Listen to each other.

"Keixwnei Nora Dauenhauer, 74, Juneau

- Everyone guided the children, not only the parents. Everyone raised the children.
- All the women used to know how to make baskets. The men were super carvers. We can teach our children.
- There are 20 languages in Alaska. When they go it will be a terrific loss. We can't go home, like the Europeans, to learn our languages. We are home.

"Neegoots Robert Charlie, 70+, Minto

- I am the founder and director for the Old Minto cultural camp. We teach cultural heritage and continue to pass on our traditional knowledge.

These are just a few excerpts from the Elder's wisdom which should be listened to and acted upon daily. They follow the culturally-responsive standards while teaching.

Coming soon!

Guidelines for Culturally-Responsive School Boards

A new set of guidelines has been developed addressing the role of school boards in providing a culturally-responsive education for the students under their care. The guidelines are available now on the ANKN website or in booklet form this summer. For information, contact the ANKN office at 474-5086.

Alutiiq/Unangaχ Region: Mask Carving

by Sven Haakanson, Jr.

The carving of masks for dances and story telling nearly disappeared entirely from practice in the Kodiak Island region. However, this has changed. Over the past ten years, Alutiiq people have rediscovered, relearned and are now recreating traditional masks to be used in dances, given as gifts and to be sold. This spring, the Alutiiq Museum, thanks to support from the Rockefeller Foundation's Partnership Affirming Community Transformation (PACT) grant and a partnership with the Kodiak Island Borough School District, is bringing a traveling mask exhibit and carving workshop to villages on Kodiak. We will spend an entire week working with students and adults, showing them how to care for and use carving tools and how to carve traditional Alutiiq masks. Our goal with this program is not to just exhibit masks, which were historically taken away as curiosity pieces, but to inspire individuals into once again taking up this practice and revitalizing the art of mask making.

We have received wonderful comments from the students. One young lady from the remote village of Akhiok, wrote. "This will be good for the future because what we paint on the mask will tell the next generation what we did. It's like telling a story in a book but it's on a mask. We want this mask carving to go on. It should never get lost. We are the responsible ones to keep this fun tradition going." Mary L. Simeonoff, 12th grade.

Her written words signify more of an effect then we ever expected to achieve.

In traditional Alutiiq dancing, Dustin Berestoff wore a mask to portray the boogie man in "Unuku, unuku", "Tonight, tonight, I will bring a little tea with me, my love and don't you think I am a boogie man."

As we have relearned more about our heritage we have begun a new era for our youth in promoting pride, cultural knowledge and respect for our ancestors. If you would like to learn more about our programs or have questions, please check our web site: www.alutiiqmuseum.com, or contact us at 907-486-7004.

Athabascan Region: Tribute to the Minto Elders

This is the third part of a tribute to recognize the Minto Elders for their valuable contributions to the Cross-cultural Camp in Old Minto each year and for sharing their culture with all of us. Descriptions are from interviews with Elders, compilation of descriptions written by Minto students for the Denakkanaaga Elder-Youth Conference 2001, the Minto Cultural Atlas and from other sources. Photos are from the Cultural Heritage and Education Institute archives, unless otherwise marked.

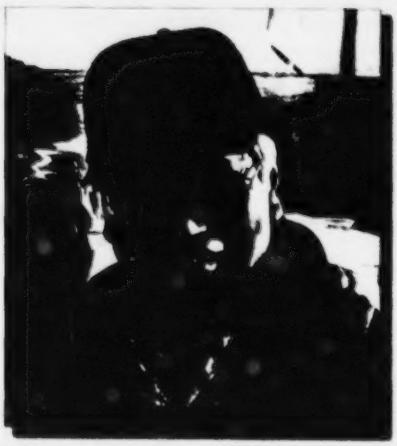
Berkman Silas

Berkman Silas was born December 23, 1923 at Old Minto. His education went to the third grade. He says that school was held in a log cabin and there wasn't enough room so he left. When he first began working he worked for one dollar a day. He worked for the Nenana Railroad for a month then began working on the steamer *Nenana* on the Yukon River. He worked there every summer. Berkman believes that the land is the most important thing today.

Sarah Silas

Sarah Silas was born December 28, 1924 at Old Minto. She has grown up and lived in Minto for most of her life. When she was five years old her parents moved to the Yukon River area and they lived in Rampart and Stevens Village for about six years. During that time there were no schools, but then one was built in Stevens Village and she began her education there. Sarah is active in all community events and served as the health aide for sixteen years. Sarah married Berkman Silas in 1944; together they had 12 children, six girls and six boys. Sarah remembers the Old Minto village as working together a lot, everything was volunteer work, nobody was paid wages. "Most of the time we celebrated

Thanksgiving, Christmas and the dog races in March. March 17th was a big holiday, that's when the dog race would happen. That was our entertainment growing up."



Robert Charlie

Robert Charlie was born May 25, 1927 in Montana Creek Camp (a muskrat camp). He is the youngest boy of the eleven children of Moses and Bessie Charlie. Robert lived in Old Minto and attended school up until about the sixth grade. When he was 15, he started helping his dad with a wood contract he had for the Alaska Railroad. When he was 17 (during WWII), he started working summers on the *Riverboat Nenana*. At 29, he decided to leave Minto and learn how to survive on his own. He went to Tanacross for ten years, got married, had a daughter there and worked for the Post Office. In 1964 he moved to Fairbanks and attended a two-year training program on Eielson Air Force Base as a waste and water treatment operator. The 1967 flood occurred during his time at Eielson and he was awarded a medal for working every day during the flood. He relocated to Ft. Wainwright's water treatment operations until 1973 when he went to work for the pipeline as a waste/water treatment plant operator in Prudhoe Bay and Valdez. In 1980 he worked for the Seth-De-Ya-Ah Minto Village Corporation; in 1984 he worked with Tanana Chiefs Conference as a realty technician. During this time, he served as a board member of Seth-De-Ya-Ah and started the idea of including Old Minto under a non-profit organization. The Cultural Heritage and Edu-

cation Institute (CHEI) was founded in 1984 and the Old Minto camps began in 1988. Robert is a musician, he likes to present and be part of the changes that are taking place among the Alaska Natives, whether educational or economic. Robert says, "It is important for future leaders of Native Alaskan people to start thinking about doing what is best for themselves as well as their neighbors. Stay clean and sober and always be mindful of other people. Always respect and honor the Elders because they were our teachers and trainers on how to be Alaskan Native people."

Virgil Titus

Virgil Titus was born March 21, 1938 in Fairbanks to Matthew and Dorothy Titus. Growing up in the Minto Flats, each April they would go to Muskrat Camp to hunt 'rats for food, clothing and money. When they

went back to the village they would get ready to leave for fish camp and they would stay there from June to August. They would dry fish for the winter and when they got back to the village they would sell some. Then they would go moose hunting to provide the family with meat for the winter. When they shot a moose they would dry it and ration it over the winter with all kinds of berries. They would then move back to the village in the month of October. From November to January he would go trapping and from February to March they would snare and trap beaver. Virgil was educated in Old Minto. His employment history includes working as a plumber and carpenter all over the state of Alaska. Virgil's hobbies include hunting and listening and playing music. This past fall, the participants in the Cultural Atlas field trip stayed at Virgil's fall camp at Washington Creek.

Vernell R. Titus

Vernell R. Titus was born on February 1, 1941, somewhere in the Minto Flats to Peter Jimmie and Ena Jimmie. Vernell went to school until the tenth grade. Vernell's family used to move to spring camp in April or May and in June, they would move back to Minto and get ready for fish camp. Her mother used to make birchbark baskets for tourists and this is how Vernell learned to make baskets. In July they would make dry fish for the winter and would sell some of it to the store for groceries. In the fall everyone would go out hunting for moose. Vernell married Virgil Titus and together they had seven children and have raised several grandchildren. After Vernell married, each November she and Virgil would start going out hunting for muskrat, mink and beaver. In the fall, they would go out berry picking and save them for winter. Vernell has worked in Valdez, Fairbanks and Minto as a housekeeper, cooks helper and a kitchen helper. Vernell is known for making excellent fry bread over a campfire.

Luke Titus

Luke Titus was born in July 1941 in the Tanana Hospital to Elsie and Robert Titus. He grew up in Old Minto and went to school there until he was 12. He went to the Wrangell Institute and then attended high school at Mt. Edgecombe. He was influenced by the Athabascan fiddling he heard growing up and he likes dancing. He says "fiddle music stuck to me." He remembers that in Old Minto, people cared for each other. The children were given chores to take care of people, particularly the Elders, like cutting wood or carrying water. They would be paid with a piece of pilot bread. He has worked on the Alaska Railroad, firefighting and for BLM doing land surveys for Native allotments. He attended seminary in Arizona and was ordained in the Episcopalian Church in 1970. In Arizona, he met and married his wife

Alice, a Navajo. They have five children and four grandchildren. He has always believed it is important to integrate Native culture in the church with dancing and singing since it is a healthy thing to do. Luke is a certified counselor and he was active in the start up of the Old Minto Recovery Camp. He supports the Culture Camp in Old Minto and thinks it is good so people in education can learn about the Athabascans. He is currently the chair of the Yukon-Koyukuk School District Board. He likes to help young people learn about their culture and background, especially those who may have lost their family. He finds that young people are always interested in finding out who they are and where they come from.

Thirteenth Inuit Studies Conference in Anchorage

The Department of Alaska Native and Rural Development (DANRD) at UAF will be the primary host of the 13th Inuit Studies Conference to be held at the University of Alaska Anchorage on August 1–3, 2002. DANRD is working in collaboration with UAA in organizing the event. The central theme of the conference will be *Voices from Indigenous Communities: Research, Reality & Reconciliation.*

For several generations Inuit communities have been the subjects of scientific research from virtually every scientific discipline. In most cases this research was designed and carried out by non-indigenous researchers without any meaningful input from indigenous peoples. Often, the indigenous people being researched had no idea what the objectives of the research were and what benefits, if any, the research could bring to the community. In many instances the hard feelings brought on by this practice caused a stifling of important and legitimate research because indigenous peoples were no longer willing to accept projects that they had no ownership in. In recent years more attention has been placed on research ethics with a particular emphasis on the concept of informed consent. Collaborative research projects involving indigenous peoples and Western scientists are now increasing in number. There is still much to learn, however, and the 13th Inuit Studies Conference will focus on successes in research involving indigenous people and provide opportunities for scientists and indigenous peoples to discuss these important issues. Papers and presentations that include both scientific researchers and indigenous people are particularly encouraged.

13TH INUIT STUDIES CONFERENCE
University of Alaska Anchorage
August 1–3, 2002

Indigenous researchers and others who had successful examples of collaborative research models were particularly encouraged to submit session proposals or paper abstracts. Among the suggested sessions and topics were Western science and indigenous researchers, research ethics, community-based research, rights to technology, use of traditional knowledge in research, youth and Elders, traditional healing in Inuit communities, strategies for Inuit language preservation, self-determination and self-governance and development of healthy communities.

Contact Gordon L. Pullar at g.pullar@uaf.edu for additional information.

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Sharing Our Pathways

A newsletter of the Alaska Rural Systemic Initiative

Alaska Federation of Natives ◆ University of Alaska ◆ National Science Foundation ◆ Rural School and Community Trust

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Who is this child named WIPCE?

by Ac'arralek Lolly Sheppard Carpluk

Who is this child named WIPCE (pronounced wip-see)? It is the coming together of the youth, youthless (in-betweens) and Elders of the world's indigenous peoples, according to its founder, Dr. Verna J. Kirkness. The very first World Indigenous Peoples Conference on Education (WIPCE) was held in North Vancouver, British Columbia, Canada in 1987. The 1987 conference theme was "Tradition, Change and Survival." Tradition represented by the past and the Elders; Change represented by the present and the youthless and Survival represented by the future and the youth. There were participants from 17 countries, with a total of 1,500 people attending the 1987 WIPCE.

Photo by Lolly Carpluk

WIPCE 2002 Alaska participants peek out the door of a teepee after dance practice. Top L to R: Olga Pestrikoff, Lolly Carpluk, Virginia Ned, Bernice Tetpon, Caroline Tritt-Frank. Bottom L to R: Florence Newman, Yaayuk Alvanna-Stimpfle, Nita Rearden, Cecilia Martz, Julie Knagin.

Dr. Verna J. Kirkness equated WIPCE to being a child who was born in Xwmelch'sten, North Vancouver, Canada—a difficult and laborious birth, she recalls. From there WIPCE was nurtured and suckled at Turangawaewae Marae, Aotearoa (New Zealand) in 1990 on its third birthday and then on to Wollongong, Australia for its sixth birthday in 1993. WIPCE's ninth birthday was spent in arid Albuquerque, New Mexico in 1996 and in 1999 WIPCE was really happy to spend its twelfth birthday in Hilo, Hawai'i. This year's host for

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WIPCE's fifteenth birthday was the First Nations Adult and Higher Education Consortium (FNAHEC). The conference drew 2500 people to the beautiful site of Stoney Park on the Nakoda Nation Reserve near Morley, Alberta, Canada.

I had no idea what to expect when I attended my first WIPCE in Albuquerque in 1996. I had no clue that I would share similar struggles in education with like-minded indigenous peoples who soon became friends from across the world. Little did I expect to network with indigenous people who had developed models of education and a way of thinking that were the beginnings of turning indigenous education around. Little did I expect to participate in celebrations of who we are as indigenous peoples with dancing, singing and, most important of all, the sense of humor that pulls us through all of life and its challenges. All this happened and more.

Workshops and presentations were held in over 60 teepees sprawled out over a field at WIPCE 2002 in Calgary, Alberta, Canada.

The sharing of models and ideas flourished with the attendance of over 5000 people at the Fifth World Indigenous Peoples Conference on Education hosted by the Hawaiians in Hilo, Hawaii in 1999. So, too, the networking and connections continued with the Sixth World Indigenous Conference on Education in Stoney Park. The WIPCE 2002 mission statement stated that we would celebrate "the sharing and promoting of indigenous-based initiatives by featuring holistic educational efforts to maintain and perpetuate our ways of knowing and to actualize the positive development of indigenous communities."

The conference objectives supported the mission statement by providing a means for indigenous nations to honor their cultures and traditions by recognizing, respecting and taking pride in respective unique practices. The conference opening and closing ceremonies, the daily sunrise ceremony, the evening cultural exchanges and performances and the many workshops provided the means to achieve these valuable experiences. In addition, the conference provided a continuation of dialogue and action around educational issues that indigenous nations face, as well as a forum for international exchanges and the promotion of experiential teachings that actively involved all conference participants.

We honored and recognized the teachings of our Elders by incorporating their experiences in the various workshops and activities. The conference organizers sought to strengthen and continue the WIPCE legacy that indigenous peoples gain greater autonomy over their everyday lives and strive to overcome the effects of colonialism. Presenters were encouraged to share how they are implementing the provisions articulated in the *Coolongata Statement on Indigenous*

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Rights in Education that was adopted at the 1999 WIPCE in Hilo.

FNAHEC was founded on the belief that the realization of cultural identity is essential to the development of the self-actualized person. So it was their intention that hosting the world conference would enable them to "bring about greater unity and co-operative action to make our world the place that our creator intended it to be." The conference brought educators together from around the world to provide opportunities for collaborative initiatives. A challenge in hosting the conference was to make the circle larger by bringing representatives from countries that had not previously participated. Thus the conference included people from Central America and Samiiland.

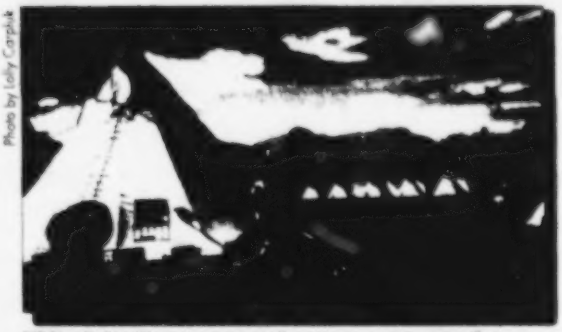

Photo by Lolly Carpluk

Elder Julie Knagin giving her presentation at the "virtual teepee", WIPCE 2002, Stoney Park, Calgary, Alberta.

The WIPCE 2002 logo was drawn by Allen B. Wells from the Kainai Blood Nation in Alberta. His logo captured the proud spirit of First Nations heritage and the attainment of education. The peace pipe stood as a spiritual symbol of our cultural beliefs, a gift from the Great Spirit. Within the circle was a teepee, the meeting and learning place from which emanates the knowledge for living that is passed on from generation to generation. The mountains in the background represented the spiritual essence of our culture. They also formed the beautiful backdrop for the chosen venue of WIPCE 2002—the land of the Nakoda Nation. The feathers represented the four seasons flowing in perpetual motion—the Circle of Life. Also, embodied within the meaning of the feathers is the Great Spirit above whom has blessed us with spiritual, mental, physical and emotional balance to live in harmony within His creation.

WIPCE 2002 began on a cold, gray day nestled in a clearing surrounded by poplar and pine trees, with the majestic Rocky Mountains in the background and the beginnings of the Bow River as it flowed from the mountain range out into the prairie lands that surround Calgary. We, from many international indigenous nations, huddled together for warmth on bleachers as we listened to the opening ceremonies. The largest contingencies came from Hawai'i and Aotearoa, with more than 100 from each nation. There were about 30 people from Alaska, a majority of whom are involved with the Alaska Rural Systemic Initiative, either as employees or memorandum-of-agreement (MOA) partners.

On Monday, Tuesday and Friday, workshops and presentations were held in over 60 teepees sprawled out over a field that is also gopher and grasshopper habitat. We either walked or rode on golf carts from the entrance to our destinations. Most of the teepees had no electrical outlets which presented a challenge for those who came with Powerpoint presentations or had planned to use transparencies. As a result, we truly relied on traditional methods of sharing through our oral tradition. It made for a startling jolt from the taken-for-granted modern technology that we have become accustomed to. But by the end of the week everyone was comfortable with this type of presenting, because it seemed to encourage more interaction. We were taken to a time where we had to listen with our ears, eyes, minds, hearts and souls.

The Alaska Rural Systemic Initiative representatives and MOA partners put on a joint presentation with a delegation of Native Hawaiians from the Kahuawaiola Teacher Education Program in Hilo. This presentation was held in a virtual teepee (outdoors on the ground), and it was appropriate since it accommodated a large audience. Part of the Alaskan group held a dance practice in one of the teepees before the joint presentation, as we didn't want to be out-done by the Hawaiians with traditional dances. Yaayuk Alvanna-Stimpfle and Nita Rearden each lead an Iñupiaq and a Yup'ik dance, respectively. Over the last two years there has been an intense exchange and networking between the Alaskan and Hawaiian Native education groups around the development of cultural standards, which was the theme of our three-hour presentation. This is a great partnership that is sure to continue with the development and exchange of models and ideas to improve education.

A group of us attended a workshop presented by Graham Smith of the University of Auckland in which he shared recent developments among the Maori in Aotearoa (New Zealand). He discussed at length a theory of transformative action during which he shared that the Te Kohanga Reo (language nests) served as a flagship for a new mindset of indigenous peoples realizing that the movement to integrate indigenous language and culture was an affirmation of self-determination. As indigenous peoples we are cognizant that our languages and cultures are parallel to and on par with those of the colonizers and thus we do not need external endorsement that our culture is valid and something we should be proud of. This

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realization has now reached to all levels of education and is having an impact on everything from infant to tertiary (postsecondary) institutions.

Another presentation that we attended was lead by Pita Sharples of Auckland, Aotearoa. He presented a rationale and strategy for the development of a Maori Education Authority, where there would be a Maori education minister with joint responsibility for the coordination of all Maori education programs. He wanted feedback from the audience on this concept as a way to exercise greater self-determination and to increase Maori control over Maori education.

Virginia Ned and I led a workshop on "Promoting an Indigenous Perspective in Research." I discussed my personal journey in becoming an indigenous researcher, with help from the timely work and publications by Linda Smith of Auckland, Aotearoa and Marie Battiste of Saskatoon, Saskatchewan. I discussed the benefits of doing a community research assessment and how I would like to go about it. I believe each Native community is at a different level in their journey to accepting research from an indigenous perspective. Virginia presented her preliminary study of research that has been conducted in the Interior Athabascan region. The results from her study are extensive and very interesting and should be shared with Native peoples throughout Alaska. All the participants were interested in finding out more about further work on indigenous perspectives in research.

On Wednesday and Thursday, we had the opportunity to participate in cultural and educational tours. A group of us went on the Siksika (Blackfoot) Nation tour. We went onto a reserve that was 20 by 80 miles in size. Our tour was opened with a prayer before we visited historic sites, including a memorable visit to the site where Treaty Number 7 was signed. The significance of the setting was felt spiritually and moved a group of Maori who were on the same tour to lead a prayer and blessing. We were treated to a wonderful feast and powwow.

WIPCE 2002 gave birth to a new organization, the World Indigenous Nations Higher Education Consortium (WINHEC). The declaration establishing WINHEC states that, "as indigenous peoples of the world, we recognize and reaffirm the educational rights of all indigenous peoples, and we share the vision, united in the collective synergy of self-determination through control of higher education" (see sidebar at right). The members of the consortium are also committed to building partnerships to pursue common goals through higher education. This was a historic moment, bringing together indigenous higher education representatives from all the indigenous regions represented at the conference to support the creation of this new organization.

. . . our language and culture will always define who we are, and it is our right and responsibility to make sure this is passed on to future generations.

The concluding comments by the five representatives of past WIPCE organizing committees gave us a clearer picture of what WIPCE has been and will continue to be—the rebirth of indigenous peoples realization that our language and culture will always define who we are, and it is our right and responsibility to make sure this is passed on to future generations. Thus it was appropriate that Dr. Verna Kirkness equated WIPCE with a child, for the rebirth of indigenous peoples education began with the infant in the language nest and has grown to nurture the full potential of our children and their parents as we move through the different stages of development and grow into those who will become our future Elders. For that child, it has been a time of celebrating learning, celebrating cultures, celebrating our ancestors, celebrating who we are and celebrating our goals and aspirations. As Verna pointed out, it has also been a time to share our knowledge, a time to give thanks to the Creator and even a time of romance, not only among the young but among the old(er) as well.

That child's image has been molded by each nation that has hosted the conference, helping us to continually discover new ways to move beyond being merely guests in someone else's educational system. We need to better define who we are and continue to highlight what is indigenous about WIPCE. As the Elders have taught us, it is important to take good thoughts with you and leave the bad thoughts in the snow, so that come springtime they may be reborn into good thoughts. Dr. Bob Morgan of Australia pointed out that Elders are our pathway to the past and the youth are the custodians of the future. As the WIPCE child has grown, there have been themes of cultural affirmation by performances and ceremonies; exchange of ideas and materials where we learn from each other and develop connections between and among nations, strengthening and reinvigorating ourselves in an open forum, networking and sharing so that the whole becomes greater than the sum of its parts, celebration and renewal for all to love being indigenous and thankfulness that we are going home with full hearts to take the learning and growth to our families.

In looking to the future of the WIPCE child, Verna Kirkness encouraged holding youth forums, emphasizing that we need to do more for our youth so they know that we now have new instruments by which we can reinvigorate our educational agenda.

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We can create a path of harmony for our young people and we can create institutions that celebrate our advocacy for indigenous education. We are fortunate to have our Elders who can guide us in our return to our traditional language, laws, values, beliefs and rituals that will be at the center of the rebirth, rebuilding and recreating of our institutions for tomorrow.

As this year's theme stated, the answers are going to have to come from within us. Our traditions will show us how to cleanse our souls and our minds to deal with finding the answers. Harold Cardinal reminded us that we have to look deep within ourselves as we revisit our past to create the most successful institutions for our future, so they will bring harmony to our nations, as well as to the rest of the world.

The Maori of Aotearoa were selected to host the 2005 WIPCE. There was an eruption of celebrations as this news was shared. It is appropriate that the WIPCE child return to Aotearoa, since the Maori have created models of education for the whole child. We will try our very best to be patient for the year 2005 to arrive, when we can all join in another open forum of renewal and celebrations.

I would like to thank the Nakoda Nation and FNAHEC, on behalf of the Alaska contingency, for the wonderful and loving care you shared with us in hosting WIPCE 2002. As I was leaving the bus that took a small group of us to the Calgary airport, the nine year old girl that accompanied her mom (who was the bus driver) gave me a pin that said, "Make the Circle Stronger." So, as the WIPCE logo incorporates the Circle of Life, may we continue to be blessed with spiritual, mental, physical and emotional balance as we live in harmony with all creation.

WINHEC Formed At WIPCE

by Merritt Helfferich

AIHEC, CANHE/Alaska, New Zealand, Australia and Canada representatives established the new World Indigenous Nations Higher Education Consortium (WINHEC) at the World Indigenous Peoples Conference on Education (WIPCE) in Stoney Park, Alberta. The WINHEC was started with a pledge of NZ$500,000 for the first year. The W. K. Kellogg Foundation will consider a grant of $200,000 for the planning and initial operation activities of WINHEC. The declaration that was signed by WIPCE delegates to establish WINHEC is as follows:

Declaration On Indigenous People's Higher Education

On this day, August 5, 2002, at Kananaskis Village, Alberta, Canada, we gather as indigenous peoples of our respective nations recognizing and reaffirming the educational rights of all indigenous peoples. We share the vision of indigenous peoples of the world united in the collective synergy of self determination through control of higher education. We commit to building partnerships that restore and retain indigenous spirituality, cultures and languages, homelands, social systems, economic systems and self-determination.

We do hereby convene the World Indigenous Nations Higher Education Consortium. This consortium will provide an international forum and support for indigenous peoples to purse common goals through higher education. By our signatures, we agree to:

1. Accelerate the articulation of indigenous epistemology (ways of knowing, education, philosophy, and research);
2. Protect and enhance indigenous spiritual beliefs, culture and languages through higher education;
3. Advance the social, economical, and political status of indigenous peoples that contribute to the well-being of indigenous communities through higher education;
4. Create an accreditation body for indigenous education initiatives and systems that identify common criteria, practices and principles by which indigenous peoples live;
5. Recognize the significance of indigenous education;
6. Create a global network for sharing knowledge through exchange forums and state of the art technology and
7. Recognize the educational rights of indigenous peoples.

In the spirit of ancestors and generations to come, we hereby affix our signatures below: [signed by over 100 WIPCE participants]

The initial signing took place at a ceremony outside the Delta Lodge in Kananaskis Village, Alberta where signatures were affixed to the charter document while it lay on the ground to mark the indigenous peoples interdependence with the earth. After prayers, members of the interim executive committee named at the meetings signed the document while about 30 Maori sang songs in the background. Following the signing, there were additional prayers and a lot of hugs and cheers!

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Draft Guidelines for Cross-Cultural Orientation Programs Developed

by Ray Barnhardt

A draft set of guidelines has been developed addressing issues associated with providing a strong cultural orientation program for educational personnel new to a particular cultural region or community.

The guidelines are organized around various areas of responsibility related to the implementation of cultural orientation programs, including those of communities, administrators, professional educators, tribal colleges and universities, statewide policymakers and sponsors of cultural immersion camps. Native educators from throughout the state contributed to the development of these guidelines through a series of workshops and meetings associated with the Alaska Rural Systemic Initiative.

The guidance offered is intended to encourage schools to strive to be reflections of their communities by incorporating and building upon the rich cultural traditions and knowledge of the people indigenous to the area. It is hoped that these guidelines will encourage school personnel to more fully engage communities in the social, emotional, intellectual and spiritual development of Alaska's youth. Using these guidelines will expand the knowledge base and range of insights and expertise available to help communities nurture healthy, confident, responsible and well-rounded young adults through a more culturally-responsive educational system.

Along with these guidelines are a set of general recommendations aimed at stipulating the kind of initiatives that need to be taken to achieve the goal of more culturally-responsive schools. State and federal agencies, universities, professional associations, school districts and Native communities are encouraged to sponsor cultural orientation programs and to adopt these guidelines and recommendations to strengthen their cultural responsiveness. In so doing, the educational development of students throughout Alaska will be enriched and the future well-being of the communities being served will be enhanced.

Following is a summary of the eight areas of responsibility around which the draft Guidelines for Cross-Cultural Orientation Programs are organized. The details for each area will be finalized at the statewide Native Educators Conference in February and published in a booklet form. The complete set of draft guidelines including indicators is available on the ANKN web site at www.ankn.uaf.edu.

Draft Guidelines for Cross-Cultural Orientation Programs

1. Culturally-responsive **communities, tribes and Native organizations** provide a supportive environment to assist new members in learning about local cultural practices and traditions.
2. Culturally-responsive **school districts and administrators** provide support for cross-cultural orientation programs for district staff and for integrating cultural considerations in all aspects of the educational system.
3. Culturally-responsive **educators** are responsible for seeking guidance in providing a supportive learning environment that reinforces the educational well-being of the students in their care in a manner consistent with local cultural beliefs, practices and aspirations.
4. Culturally-responsive **schools** must be fully engaged with the life of the communities they serve and provide ample encouragement, support and resources for all staff to integrate the local cultural and physical environment in their work.
5. **State policymakers and educational agencies** should provide a supportive policy, program and funding environment that promotes the establishment of cross-cultural orientation opportunities for all personnel associated with schools.
6. **Tribal colleges and universities** are responsible for partnering with communities and schools to provide every educator with the cultural understandings and educational strategies necessary to nurture all youth to their full intellectual and cultural potential.
7. **Cultural immersion camps** should provide an authentic and supportive environment in which participants gain first-hand experience interacting with local people while learning the cultural traditions and lifeways of the area.

General Recommendations

The following recommendations

are offered to support the effective implementation of the above guidelines for cross-cultural orientation programs.

1. Regional Native educator associations should pursue funding to implement an appropriate cultural orientation program to serve the needs of the school districts (and other organizations) in their respective region, including a cultural immersion camp and follow-up activities during the school year.
2. The Consortium for Alaska Native Higher Education should encourage its member institutions to develop an academic support structure for cross-cultural orientation programs in each region, including provisions for academic credit and a system for assessment of cross-cultural expertise.
3. The First Alaskans Institute, in collaboration with CANHE, should sponsor a training program for personnel associated with planning and implementing cross-cultural orientation programs.
4. Local communities and tribal organizations should sponsor local and regional cultural orientation programs as needed to prepare all outside personnel to work effectively with people in ways that are compatible with local cultural ways and respectful of the local heritage.
5. The Alaska Department of Education and Early Development should provide incentives and secure continued funding for school districts to incorporate cultural orientation programs into the annual district inservice schedule.
6. School districts should sponsor opportunities for students and teachers to participate regularly in cultural immersion camps with parents, Elders and teachers sharing subsistence activities during each season of the year.
7. The guidelines outlined above should be made an integral part of all professional preparation and cross-cultural orientation programs for educators in Alaska.
8. An annotated bibliography of resource materials that address issues associated with these guidelines will be maintained on the Alaska Native Knowledge Network web site (www.ankn.uaf.edu).

Comments and suggestions for the improvement of these draft guidelines are welcome and may be submitted to ANKN at the web site address listed below. Further information on issues related to the implementation of these guidelines, as well as copies of the guidelines when they are completed, may be obtained from the Alaska Native Knowledge Network, University of Alaska Fairbanks, Fairbanks, AK 99775 (http://www.ankn.uaf.edu).

Native Leaders/ Master Teachers

by Bernice B. Tetpon

Beginning in April 2002, the Native Educator Associations in the five language/cultural regions collected applications and selected one lead/master teacher for each region. All of these highly motivated teachers are curriculum developers and culture bearers in addition to having reputations as long-standing and highly respected educators.

We are pleased to have these dynamic Native educators with the Teacher Leadership Development Project. The Alaska Rural Systemic Initiative in collaboration with the Department of Education & Early Development made it possible to provide full-time salaries for these additions to the staff. The group met August 27–29 in Juneau to develop action plans for their respective regions with the major focus on implementing the *Alaska Standards for Culturally-Responsive Schools* and related cultural guidelines.

We are happy to have the following lead/master teachers working with us:

Alutiiq/Unangan region: Olga Pesterikoff and Teri Schneider (tschneider@kodiak.k12.ak.us)
Athabascan region: Linda Green (linda@mail.ankn.uaf.edu)
Iñupiaq region: B.Yaayuk Alvanna-Stimple (yalvanna@netscape.net)
Yup'ik region: Esther Ilutsik (fneai@uaf.edu)
Southeast region: Angela Lunda (lundag@gci.net)

We will be providing more information on what each region is doing through the Teacher Leadership Development Project in future editions of *Sharing Our Pathways*.

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ANSES Corner (formerly AISES Corner)

by Claudette Engblom Bradley

For the seventh summer Fairbanks Science Camp was held at Howard Luke's Gaalee'ya Spirit Camp in July. Funds for the camp were provided jointly by the College of Rural Alaska and the Alaska Rural Systemic Initiative. The camp had 15 rural middle school students from Arctic Village, Nulato, Minto, Manley Hot Springs and Kiana. The students learned traditional skills and crafts from Elders and Alaska Native teachers. They did science projects and developed display boards for their projects. They enjoyed many recreational activities including the daily chores required by all students in the camp.

The Elders were Howard Luke, Elizabeth Fleagle, Margaret Tritt, Bertha Moses, Johnson Moses and Kenneth Frank (elder-in-training). The certified teachers were Judy Madros, eighth-grade teacher in Nulato; Caroline Tritt-Frank, (K–1) Immersion Program teacher in Arctic Village; Rita O'Brien, former science teacher in Ryan Middle School and Fort Yukon; Todd Kelsey, a former chemistry teacher and a current IBM employee and Claudette Engblom Bradley, UAF mathematics educator. The camp also had four resident advisors who lived with the students in their tents, helped them complete their daily chores and assisted them during recreational experiences and field trips. The resident advisors were David Palmer, Julie Parshall, Arlo Beetus and Crystal Frank.

Elder Elizabeth Fleagle teaches traditional values and beading to camp participants.

Elizabeth Fleagle from Alatna, Manley Hot Springs and Fairbanks taught the students values and how to sew beads. They made scissor holders and medicine bags with beaded neck chains. Elizabeth's class is very popular among the students and staff.

Margaret Tritt from Arctic Village and Fairbanks helped the students clean caribou hides and make *babiche*. *Babiche* is sinew. The students used it to make rabbit snares and braid ties for their small dog packs. Margaret helped the students set their snares and sew their dog packs. Dog packs were used to carry essential camping equipment during long travels across the tundra.

Bertha Moses and Caroline Tritt-Frank helped the student make fish nets with weights and floaters. The students carved the shuttle and measuring gauge in their session with Kenneth Frank and Johnson Moses. They carried their shuttle and measuring gauges to Bertha and Caroline's session. Johnson and Kenneth helped the students make the weights and floaters for their nets as well. The students also learned about carving wood from Johnson and Kenneth. They sewed small nets in the eight-day sessions and were able to take their work home when the camp was over.

Two camp participants work hard to create fire without matches!

Kenneth and Johnson had the students make survival gear. They taught them how to start a fire without a match. The survival gear was made of caribou bones. The gear included a caribou bone knife, a caribou bone fish hook and a caribou bone arrowhead.

Rita O'Brien helped the students make birch bark baskets. She showed them where and how to gather the birch bark and roots for the basket making.

Todd Kelsey flew to Fairbanks to join the camp for a week from IBM in Rochester, Minnesota. Todd made the arrangements with IBM to donate six laptop computers and one color printer to the camp. He stayed in the camp to insure the computers are used appropriately and provided the students with instruction on how to use the printer and computers along with some lessons in chemistry and mathematics. This year he co-taught his classes with Judy Madros from Nulato.

The students will further develop their projects at their school and enter them in local science fairs this fall. We look forward to seeing them at the statewide ANSES fair in February.

Revisiting Action-Oriented, Multi-Reality Research

by Angayuqaq Oscar Kawagley

Alaska Native people have often thought of the white man as having capabilities that go far beyond our own abilities as creators and inventors, forgetting to consider some of the long-term side-effects of our infatuation with the Euro-centric ways. That feeling of awe and wonder is fast changing as we see our world deteriorate, driving us to action for a change in consciousness and returning to our own eco-centric worldview.

For the last several centuries, native/tribal people have been inundated with the products of a materialistic and techno-mechanistic society. We have marveled at the power of the rational mind and ingenuity at producing many and varied gadgets that are getting more complex and thus more difficult to understand and operate. The Euro-Americans have used the scientific method, objectivity and reductionism to produce these wonders. They have made gadgets galore and produced boundless knowledge of the physical universe. But we should pay heed to the words of Gregory Peck in the movie, *The Snows of Kilimanjaro*, when he said, "Just because the airplane goes faster than the horse does not mean that we are better off now than we were then." We now suffer from overpopulation, erosion of natural resources, violence and a loss of faith and trust in our clergymen, politicians and other institutional leaders.

The Euro-American scientists are coming to the North in droves to do research in places that they know little or nothing about, and often fumble around in the dark, almost blindly. Yet the indigenous people who have lived on this land for millennia are left out of the research projects in many instances. These original people who know the history and how to keep their place sustainable are ignored and seen as being primitive, having only anecdotal and place-specific knowledge. Native people are led to believe that they will find the problem and fix it with some form of new technology. However, there are seldom technological solutions to biological, mental or spiritual problems.

Western science seeks to identify symptoms of problems and then develop treatments, whether it involves physical, intellectual, emotional or spiritual phenomena. This is well and good to a limited extent, but it has a obvious weakness. These generalized inclinations have thrust insights drawn from the physical world into a world of abstractions[1]. The phenomena studied becomes absorbed by the generalized approach to solving problems. This outmoded notion of reductionism and objectivity gets in the way of compassion and cooperation and denies emotional and spiritual connection between the human, other creatures, plants and elements of Mother Earth. However, indigenous people can only be understood as part of their environment, part of their place.

Early in our heritage as we experienced change, our Elders recognized that this technical world produced much to purportedly make life easier, but they also warned that there is a danger in this trend. Too much of the resources are being used and wasted and the refining and manufacturing processes involved require excessive use of energy. In extracting minerals and timber, much land is laid to waste and it takes a long time for it to recover. These processes do not take into consideration the needs of the seventh generation. Will our descendants be able to enjoy the resources in a similar state of abundance and savor the beauty of Mother Earth as our ancestors did?

Psychologist Carl Jung has written of the "collective consciousness" and other scientists have used a holographic metaphor to convey the complexity of our relationship to our past and to each other. I can readily appreciate this as it lends itself to explaining our ancestral memory and ways of knowing. During gestation in the mother's womb, a chord is struck which resonates in the universal holographic mind. Early in life, certain notes in this chord vibrate stronger than others, such as for suckling, crying when hungry or hurting, smiling to show love and joy and so forth. As the child gets older these early notes

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1. Berry, Wendell. (2000) *Life is a Miracle. An essay against modern superstition*. Washington, D. C.: Counterpoint

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become weaker as others become stronger, from which emerges an outgoing personality, a spiritual attitude, a love of music, a mathematical or scientific interest and so forth. These will continue to grow while others begin to shrink as we mature.

There is a story of a hunter about to cross a newly frozen body of water. He remembers his Elders telling him that he should test the strength of the newly formed ice by dropping his ice pick. If it penetrates and does not stop, don't try crossing because the ice will be too weak. If the pick stops where the wooden handle and bone point intersect, the hunter can try to cross. To do so, he has to gather energy by looking at the sky, the sun, currents, wind, moon and stars from which he gains a feeling of lightness in his mind. He starts across the ice establishing a rhythmic gait, and he makes it to the other side. The energy chord produced from his observations has struck a resonant chord in the holographic mind bringing his body in rhythm with the surrounding environment.

It behooves us, as Native researchers, to redesign research methodologies that go beyond those we have learned in the Euro-American universities. We must first try to find balance in our own lives before we attempt to establish a meaningful and dynamic relationship with those we are seeking to understand. In some instances we may have to rely on spiritual methods altogether. This will allow us to truly interpret data that we have gathered by asking questions, observing and directly participating in an experience. We, as Native people, thrive on first-hand experience as the primary source of knowledge.

We have heard stories about tuberculosis being healed by drinking juice of the spruce needle, or the remission of cancer by drinking stinkweed juice. These treatments require belief and faith from one's own worldview, using the whole mind and body to try to explain and understand. If no rational explanation is found, then one has to accept this on belief and faith of something greater than you and I. In using this method of knowing it presents a new frontier of research methods using the whole self. The self is consciousness without knowing. It has been said that mysticism is a dialectic of feeling, while science is a dialectic of reason. We must work toward the integration of the intellectual with the mystical for the healing process to be complete. Albert Einstein noted that spirituality is the strongest and noblest motive for scientific research and as such is a philosophical/psychological prerequisite for research.

Most research methodologies in vogue today require that we only use a part of our self. However, the modern scientific method combined with Native ways has the potential to produce a new breed of scientists and engineers who are able to exercise all their capabilities with compassion and a sense of greater purpose as they strive to build a technology kinder to the human, the environment and the spirit that resides within all of us. These scientists will work for restoring balance, healing and living a life that feels just right. This is action-oriented, multi-reality research which will put Alaska Native people on a pathway to greater control of our past, present and future.

Southeast Region: My Turn

by Ted Wright

As our schools start another year I would like to send a heartfelt thanks to the many faculty, administrators, staff, parents and students who have worked tirelessly to provide and take-part in a first-class education. Thank-you or, in the first language of Southeast Alaska, ***gunalcheesh.***

While I really do appreciate the progress made toward better schools and smarter students, much work remains to be done, so I would also ask policymakers and people in positions of influence over our educational systems to take time to reconsider the process and product of schooling. If the kind of education we are providing is adequate, why does the urban-rural gap seem to be growing? And why do many of our political and financial leaders seem to misunderstand the plight of Alaska Natives in general and the importance of subsistence in particular?

Even among Alaska Natives I wonder about an educational system that produces leaders who haven't learned to look several generations ahead to consider if their decisions are sound, but instead focuses their attention

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only on earnings and dividends. I wonder, for example, if any of the Native leaders who are advocates of unbridled development have asked their most knowledgeable Elders about the possible long-term impacts on their people's way of life.

At what point did we forget that traditional education—knowledge about who we are and how we live in a particular place—is at least as important if not more important to our survival than a mainstream standards-based education? I know when I forgot—it was when I went away to earn a graduate degree and stopped hearing the voice of my grandmother and other Elders. It was when I decided that a credential bestowed by a prestigious institution was more important than the truth about the world in which I would live. It was when I decided that what I do is more important than where I live and who I am.

It has been hard for many of this generation to redefine ourselves as Alaskans when we are so unaware of even the basic facts about who we are in relation to the place we live. In this respect, our education has failed us and we didn't even know it. That is the bad news. The good news is that it is not too late to change the system for our children and grandchildren.

I have a few suggestions. To start, let's elect legislators who will recognize the importance of investing in our schools and have the foresight to mandate that districts statewide offer classes in Alaska Studies. Let's allocate funds to pay Alaska teachers the best salaries in the country, and then train them to make their methods and curriculum materials place-based and culturally relevant. If such training is an option, like an endorsement in reading, then let's pay teachers who complete such training more than those who do not. And at the college level, support for programs and pedagogies infused with a local and regional worldview is a good first step. I believe it is possible to not only keep our kids in Alaska after high school, but also to provide them with an education that helps them make sense of the complex issues that we all face now and in the years to come.

The future of Alaska is its children. I would humbly suggest that to ensure a bright future, we have got to substantially change our schools. Not only does this kind of change need to begin now, but it has to begin with each and everyone of us.

Iñupiaq Region: Thirteenth Inuit Studies Conference

by Branson Tungiyan

On July 31, 2002 I traveled from Nome to attend the 13th Inuit Studies Conference that was held at the University of Alaska Anchorage campus. The conference was organized by the University of Alaska Fairbanks Department of Alaska Native and Rural Development. The theme for the conference was "Voices from Indigenous Communities: Research, Reality & Reconciliation".

The conference kicked off with Dr. Gordon Pullar, the ISC Chair and Lucille Davis, a Sugpiaq Elder, lighting a traditional seal oil lamp and offering an opening prayer. The welcoming remarks were given by Chief Paul Theodore from the Knik tribe; Lee Stephen, the CEO of the Native Village of Ekutna; Chancellor Marshall Lind from UAF and Provost James Chapman from UAA. Aqqaluk Lynge, president of the Inuit Circumpolar Conference, gave the keynote address entitled "Science For and Together with Indigenous Peoples."

Each of the three days had a keynote speaker who gave interesting presentations. Jose Kusagak, president of Inuit Tapiriit Kanatami, Canada, was Friday's keynote speaker; George Ahmaogak, mayor of the North Slope Borough, Barrow was Saturday's speaker.

We also had luncheon speakers. Thursday's speaker was Father Michael Oleksa, dean of St. Innocents Cathedral, Russian Orthodox Diocese of Alaska. He always gives the best presentations and made everyone laugh throughout his speech. Friday's luncheon speaker was Angayuqaq Oscar Kawagley of UAF.

There were some very interesting sessions throughout the three day conference. I attended workshops on "Issues in the Arctic," "Traditional Knowledge," "Language Policy and

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Usage," "Memory and History" and "Inuit Spirituality, Values and Culture" as well as a roundtable discussion on "Comparative Inuit, Yup'ik and Aleut Linguistics." I also participated in an AKRSI session on "Integrating Indigenous Knowledge, Ways of Knowing and World Views into the Educational System." These were all interesting sessions in which issues and concerns were discussed on the international level and with an Inuit perspective. The facilitators and presenters did an outstanding job with their sessions. The conference reminded me of the Alaska Federation of Natives conventions that we have in Anchorage, but on the global Inuit level.

Two Elder's, Lela Oman of Nome and Lucille Davis of Kodiak, were fabulous in giving their views of the conference sessions. I enjoyed the part where Lela Oman said that she knew how to say "thank you" in 12 languages, but the best one comes from St. Lawrence Island—*Igamsiqanaghhalek!* Thank you Lela, as I am from Gambell on St. Lawrence Island. The final Elder wrap-up was the most enjoyable as they gave their views in a wonderful fashion. My only wish is that there could have been more Elders from various places such as Greenland and Canada.

To me, the interesting part of this conference was meeting the different Inuit and other indigenous people from Canada, Greenland, France, Germany and New Zealand. The issues discussed—whether it be education, language, health, environment, or organizational structures—were very well presented, though time was too short. We all seem to have so much in common with many of the same issues that we are concerned about.

Finally, we couldn't complain about the weather. Those were the most beautiful days and helped make the conference that much more interesting and enjoyable. It was just GREAT! I appreciate the effort that was made in planning for the 13th Inuit Studies Conference. The organizers did an outstanding job of making it a success. I felt honored to have been with the group of Inuit who were in attendance. Thank You!

[The staff of the Alaska Rural Systemic Initiative extends our sincere thank you and appreciation to Branson for his contributions as the Iñupiaq Regional Coordinator over the past two years. He has decided to move back to St. Lawrence Island this fall to work with his people, so we will miss his wit and wisdom at our meetings, but we wish him all the best as he takes on new challenges in his life. *Igamsiqanaghhalek* for your commitment to education Branson!]

Youth Empowerment: Traditional Values & Contemporary Leadership

by Cathy Rexford

April 17-19, 2002, Barrow Alaska.
The First Annual Youth Leadership Conference.

We lift up a new generation of leaders who are grounded in our Iñupiaq values. During the three-day event, high school students from across the North Slope discovered that the key to success in leadership is *Iñupiaqatigiiġñiq* (Iñupiaq values). As we focus on cultural identity in leadership, we raise the status of our Native way of life and further revive traditional values in contemporary Iñupiaq leadership. The connection between positive self esteem, cultural respect and leadership was stressed in the conference theme, "Empowering Our Youth Through Positive Leadership." The message was strong throughout the conference: "Know who you are, respect yourself, know where you come from, respect and remember the Iñupiaq people you serve. Be strong and proud of your place in our communities."

Elders, experienced community leaders, along with young up-and-coming leaders shared their knowledge and gave encouragement to the students. The combination of panel presentations and student action oriented work sessions gave the students the knowledge they need to make a difference and a forum to contribute to the health of their schools and communities. The youth raised their voices, and what we heard from

these young people was a new generation of Iñupiaq leaders who will look with hope to the future while learning from the past. These students worked long and hard hours for three days. Leaving the conference, students were better able to understand their important roles in school and in their communities, they learned valuable lessons from our Barrow Elders and they had a level of excitement and confidence in themselves that we hope they carry with them for their lifetimes.

Student participant Desiree Kaveolook of Kaktovik writes:

> While I participated in the First Annual 2002 Leadership Conference, I learned many values a person must have to be a good leader. One of the senior guest speakers, Kenneth Toovak, said in order to be a leader, we have to get up early in the morning to plan for the day. That way the people would get more work done, and they would feel better about themselves. I also learned that the cultural values are important to an Iñupiaq leader. They connect us to our ancestors and land. Commitment, confidence and communication are also important values to have for being a leader. I think that a leader who does not have commitment would not be able to hold a community together. I also don't think someone could be a leader without confidence. A person could not be a leader without communication, because he or she would not know what the people feel or want. This conference taught us many things. I am looking forward to next year's conference and hope that it is as successful as this one.

Day One featured community panels:

- "Qualities of a Good Leader" with Elders Martha Aiken, Kenneth Toovak and Lloyd Ahvakana.
- "Qualities and Values of Sound Leadership" with community leaders Jacob Adams, Margaret Opie and Audrey Saganna.
- "Overcoming Obstacles in Leadership" with Dennis Packer, Bobbi Quintavell and Jaylene Wheeler.
- Students also watched a film "Capturing Spirit: An Inuit Journey", a film which focuses on how to make positive choices to live a healthy life.

Day Two featured:

- "Leadership Shadow" experience. One student was paired with one community leader on the job to learn and witness the skills needed to be a successful leader on the North Slope.
- General session meetings to discuss their experiences.
- Students also worked on revisions to the districts own "Student Rights and Responsibilities" section of the *Student-Parent Handbook*.

Day Three featured more community leader panels:

- "How to use Media to Effectuate Change" with Rachel Edwardson.
- "Making a Difference Through Teaching" with Innuraq Edwardson.
- "How the Board Makes School Policy" with Rick Luthi and Susan Hope.
- "How the North Slope Borough Assembly Adopts Ordinances" with Molly Pederson and Bertha Panigeo.
- "Serving on the NSB Assembly or School Board" with Mike Aamodt and Tina Wolgemuth.
- The students wrapped up the conference with an examination of the following issues and developed strategies for initiating positive change:
  - Drugs and alcohol
  - Violence and suicide
  - Community in school
  - Jobs and teaching

"I learned that if you're trying to become a leader, don't give up at what you are doing! Do your best at it!" –Donald Taleak

For more conference information please contact Cathy Rexford at: Cathy.Rexford@nsbsd.org.

Editor's note: Cathy Rexford was crowned Miss World Eskimo Indian Olympics (WEIO) in July. Congratulations Cathy!

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Athabascan Region: 2002 Alaska Indigenous People's Academy

by Linda Evans

The week-long Arctic Village Elders Academy, sponsored by Project AIPA, was held on the East Fork of the Chandalar River at a traditional campsite that has been used by the Gwich'in people for thousands of years. The mountains of the Brooks Range surrounded the camp and the quiet waters of the river flowed by peacefully. What an awesome learning environment!

Our teachers were Trimble Gilbert, Maggie Roberts, Florence Newman and Elder-in-training, Kenneth Frank. They were natural teachers in their traditional environment. Each has so much traditional knowledge and they were happy to share. The theme for the camp was caribou. We learned about the caribou and traditional subsistence living in this area. Some of the topics covered included: caribou skins, dry meat bags, dog packs, *babiche*, tools made from the lower leg of the caribou, games made from the caribou knuckles and hooves, snowshoe lacing using *babiche*, building a fish trap with willows, fishing with a net, cutting and drying whitefish, sucker, pike, and lush, traditional cooking over the campfire, some Gwich'in games, setting snares made with *babiche*, traditional uses of plants and roots in the area and some traditional stories told by the Elders. The participants made a list of the learning activities the group participated in and came up with a total of fifty-nine different activities in that short period of time. Besides working on caribou skins, the only other part of the caribou we worked with was the lower leg, including the hoof. All the tools and games we made came from that one part of the caribou. It was amazing how much knowledge the Elders have. Imagine what we could have done with a whole caribou if our camp lasted two or three weeks!

During the time we spent at camp learning from the Elders, some of the traditional values taught were:

- take care of yourself
- use the resources wisely
- don't be wasteful
- share with others
- work cooperatively with others—teamwork
- humor

Staying at camp and working with the Elders helped me realize how intelligent our ancestors were to use the natural resources of the land to survive. Now I am a part of that learning process and have the responsibility to pass my knowledge on to our young people.

Part of the process of attending the Elders' Academy is to develop curriculum units from the indigenous knowledge learned from the Elders. I am proud of the teachers and their hard work. Project AIPA will have eight curriculum units to implement in the schools by the end of October:

- *Living in the Chandalar Country* by Kathleen Meckel (language arts and social studies unit for level 2, grades 3–5)
- *Huslia Plant Project* by Gertie Esmailka (integrated unit on local plants for level 2, grades 3–5)
- *Caribou* by Twila Strom (integrated unit on caribou for level 2, grades 3–5)
- *We are the Gwich'in* by Debra VanDyke (language arts and social studies unit for level 4, grades 9–12)
- *Appreciating Caribou: Vadzaih Gwich'in Native Games* by Mary Fields and Karen Dullen (integrated unit on the traditional uses of caribou by the Gwich'in people for level 2, grades 3–5 and level 3, grades 6–8)
- *Gwich'in Games* by Cora Maguire (language arts and social studies unit on games for level 3, grades 6–8)
- *Subsistence Fishing on the Chandalar* by Linda Evans (integrated unit using a traditional story for level 1, grades K–2)

The resource materials developed from the camp experience will include:

- a resource book with pictures of the Arctic Village Camp by Carol Lee Gho,
- a handbook for setting up a cultural camp by Linda Green and Virginia Ned,
- a poster showing the uses of caribou and
- a poster showing the seasonal activities in the Gwich'in area.

I encourage school districts, administrators, school boards and local schools to get involved in making a camp experience available for your students and teachers. The experience will enhance your educational program immensely and make education fun for everyone involved.

AIPA Culture Camp

by Linda Green

On June 2, 2002 I attended the Project AIPA Culture Camp in Arctic Village. The seven-day camp was located 45 minutes by boat from Arctic Village. Nine teachers from the Yukon Flats, Fairbanks NSBSD and Yukon-Koyukuk and myself arrived at the camp in three boats. The Elders from Arctic Village were Trimble Gilbert, Maggie Roberts and Florence Newman. Our camp cook, Margaret Tritt, soon became part of the Elders teaching teachers. Other camp personnel included a video cameramen and three camp helpers, which were 14-year-old boys from Arctic Village.

We arrived on Sunday and began setting up the tents that would be our homes for the week. As we finished, we got acquainted with each other. The camp theme was "Caribou". Monday morning started with breakfast and a gathering led with a prayer from one of the Elders, followed by a review of the agenda. After that we took three caribou skins to the lake, about an eighth of a mile away from the camp, to be soaked for approximately 24 hours before working on them. As we did this the Elders went over each part of the caribou. Then we started working with the leggings. Under the direction of the Elders, we made two different toys and a tanning tool. As the teachers finished their projects they went to another area and started cutting white fish that were caught in the net that day. After dinner we were very tired from working all day so we all slept very nicely.

Tuesday began with breakfast and a prayer and the Elders started telling stories about how the Gwich'in people were totally dependent on the caribou herd. There were always camps around the herd. There were no nets, so people built fish traps and used spears made from willows. Bows were made from caribou skin and arrows were made from the antlers. Flints were used to make the arrowhead. It wasn't important to have a clock because each day was filled with trying to survive. People walked more, because that was the only mode of transportation. We went over uses of the caribou skin, stomach and bones. Each use was intertwined with a traditional value. In the evening the teachers went over different strategies to use in integrating what we were learning into school curriculum and standards.

Wednesday we rose and had breakfast and a prayer. Then we started working on the skins that we had put into the water on Monday. It was 80 degrees out when we hung the skins on a tree and started cutting the hair off with sharp knives. Others were scraping the skins that had the hair already removed. After dinner we made *babiche* from previously prepared skin, as well as fish hooks from the bones. We also played string games the Elders showed us.

Thursday we continued fleshing and cutting hair off of the eight skins we had. That evening we discussed values students should know—things such as who they are and where they came from. Each morning should be started with a prayer for strength. Teachers also talked about the units they would write, how each would be aligned with the standard curriculum, the importance of teaching from a traditional perspective and how this learning could be brought into the classroom. Units should be started with a story by an Elder and last a minimum of two weeks. Another idea was to start a unit explaining the seasons. We ended with Joel Tritt, second tribal chief of Arctic Village, talking to the group about learning and how it is important for students to learn about the old ways in order to survive.

Friday we began to cut the caribou skin for a sack. Patterns were made and the skin was sewn with sinew from the caribou. Since some were finished before others, so they went to the fish cutting table or made more things from the caribou hooves. We also included a field trip five miles up the river to an ancient caribou fence. Most of the group went, though some stayed behind and spent the day making snowshoes with the *babiche* from the caribou. Upon their return, the group expressed a deep spiritual experience in walking around and looking at the remains of the old caribou fence and the slaughter house. They talked about how clean the environment was and that very little was disturbed. They also talked about the way the fence was made so that caribou would go in and because of the mountain on one side, they would be trapped.

Saturday we finished our projects and started packing up the camp. We left on Sunday and spent the night in Arctic Village in order to catch the mail plane to Fairbanks Monday. The teachers spent two days in Fairbanks writing and working on the units that they developed in camp, which needed to be completed by July 31 so they could be showcased at the AINE conference that weekend.

I brought eight draft copies of the units made from the camp to present in a workshop at the Sixth World Indigenous Peoples Conference on Education that was held near Calgary,

[continued on back page]

Fall Course Offerings for Educators in Rural Alaska

by Ray Barnhardt

Just as the new school year brings new learning opportunities to students, it also brings new learning opportunities for teachers and those seeking to become teachers. This fall rural teachers and aspiring teachers will have a variety of distance education courses to choose from as they seek ways to upgrade their skills, renew their teaching license, pursue graduate studies or meet the state's Alaska Studies and Multicultural Education requirements.

All Alaskan teachers holding a provisional teaching license are required to complete a three-credit course in Alaska Studies and a three-credit course in Multicultural Education within the first two years of teaching to qualify for a standard Type A certificate. Following is a list of some of the courses available through the Center for Distance Education that may be of interest to rural educators.

Alaska Studies: ANTH 242, Native Cultures of Alaska; GEOG 302, Geography of Alaska; HIST 115, Alaska, Land and Its People; HIST 461, History of Alaska.

Multicultural Education: CCS/ED 610, Education and Cultural Processes; CCS/ED 611, Culture, Cognition and Knowledge Acquisition; ED 616, Education and Socio-Economic Change; ED 631, Small School Curriculum Design; ED 660, Educational Administration in Cultural Perspective.

Cross-Cultural Studies: CCS 601, Documenting Indigenous Knowledge; CCS 608, Indigenous Knowledge Systems.

Enrollment in the above courses may be arranged through the nearest UAF rural campus or by contacting the Center for Distance Education at 474-5353 or distance@uaf.edu or by going to the CDE web site at http://www.dist-ed.uaf.edu. Those rural residents who are interested in pursuing a program to earn a teaching credential or a B.A. should contact the rural education faculty member at the nearest rural campus, or the Rural Educator Preparation Partnership office at 474-5589. Teacher education programs and courses are available for students with or without a baccalaureate degree. Anyone interested in pursuing a graduate degree by distance education should contact the Center for Cross-Cultural Studies at 474-1902 or ffrjb@uaf.edu.

Welcome to the 2002–2003 school year!

(continued from previous page)

Alberta, Canada on the Nakoda Nation Reserve from August 3–10. I also displayed videos made from the culture camps, along with camp booklets with lots of digital photos. Florence Newman, an Elder at the Arctic Village camp, also attended the conference. Her presentation, along with the booklets and videos, gave the workshop participants a strong, positive feeling about the culture camps sponsored by the Alaska Indigenous Peoples Academy and the Association of Interior Native Educators. Further information and curriculum resources are available on the AINE and ANKN web sites.

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Sharing Our Pathways

A newsletter of the Alaska Rural Systemic Initiative

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Alaska Federation of Natives ◆ University of Alaska ◆ National Science Foundation ◆ Rural School and Community Trust

Local Culture and Academic Success Go Together

Place-based Education in Russian Mission

by Mike Hull, Principal

Something special is happening in Russian Mission. Just three years ago one-third of the children ages 12 through 16 were not attending school. Now every child of school age is in school.

Three years ago there was great concern about test scores because they were among the lowest in the district. Last year six of our seniors passed all three sections of the Alaska High School Graduation Qualifying Exam, and the other two passed writing. Our ten third-graders achieved advanced or proficient scores on all sections of the Benchmark test.

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Margie Larson and Jimmie Polty with their first beaver.

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(continued from front page)

Changes that are this broad-based are not merely the product of great teaching – though we have great teachers. Research shows that teachers can accomplish a lot, but a high level of success is attainable only if you have family and community support.

There are many great stories within the process we are going through. I will present one change because it is at once simple and perhaps a catalyst for others.

Members of the school staff and community targeted the junior high because that was the age group that was dropping out of school. We built a curriculum based on the subsistence activities of each season. Young people of that age have a lot of energy, do not do well in confined spaces, and they are trying to define their place in the world. Traditionally these adolescents would have begun learning the roles of young men and women, getting prepared by the community to take positions of responsibility.

We sent them to camp for two weeks in the fall. They caught fish, picked berries, learned about medicinal plants, cooked and they climbed mountains. While doing this, they recorded their activities with digital cameras and laptop computers. When they came home, they processed all this information and developed web pages to share their adventures with others. They became storytellers – to the global community.

Seventh- and eighth-grade students studied a beaver lodge.

Seventh- and eighth-grade students camped on top of the mountain and got a view of their home.

When in the classroom much of their reading and writing focused on the wildlife of the area as well as local history. They studied their world. Then they went out, on a weekly basis, for experience-based learning with local experts. Max Nickoli, the librarian, and Wassily Alexie, the school maintenance man, took them ice fishing and had them set rabbit and beaver snares and blackfish traps. They learned how to skin beavers and build snow shelters. And they came home and, again, told their stories.

This fall students traveled by canoe between three different camps. Each camp focused on a different aspect of subsistence. Students caught and cleaned fish, went hunting, studied beaver habitat and built a cabin they will use for trapping this winter.

The activities set a pace for the students that carries over into the classroom. We need to keep moving because there are things we need to get done—inside the classroom and outside. Set the snare . . . finish this book. Kids who had never seen a beaver lodge snared and skinned their first beaver. The same kids raised their reading level by more than a year in just five months.

Junior high students are, by circumstance of their own developmental level, self-conscious and even self-centered. So, why not make them and their world the things they read and write about? They are trying to find out who they are—show them. They want to know their place in the world—bring them into their world. The resources are within each village—each has land, heritage, experts and children.

This is but one element of what is taking place at Russian Mission. The school has done nothing more than integrate into its program the skills necessary to sustain life in a subsistence setting. Isn't that the purpose of an education—to acquire the skills one needs to lead a productive life in one's community? By doing so the school has made a statement about the value of traditional skills and the value of culture. Students study their heritage and practice it and it is working. It is gratifying to see young people excited about what they are doing. It is even more special to see young people excited about who they are. Perhaps the community of Russian Mission has come to acknowledge the value of school because the school has come to acknowledged the value of the local heritage?

Rakaumanga: Maori Immersion School Success Story

by Frank J. Keim

My wife Jennifer and I recently returned from a three-month trip Down Under. While in both Australia and New Zealand, we saw a lot of fascinating country and many species of exotic birds and animals. One of the highlights of our trip was a visit to a Maori immersion school in New Zealand.

In New Zealand we stayed with an old friend, Barbara Harrison, who used to live in the Yukon-Kuskokwim Delta back in the early 1980s. During one of those years she regularly flew into Hooper Bay to work with students in the Cross-Cultural Education Development program. We were teachers in Hooper Bay then and each time she came in to the village to tend to her students she was our special house guest. So it was natural that when we traveled to New Zealand we became Barb's house guests.

Barbara has been living and working since 1986 with the Maori community in Huntly, a small town on the North Island about an hour's drive south of Auckland. More specifically, she has been involved with the Maori immersion school there called Te Wharekura o Rakaumanga. One morning Barbara took us on a tour of the school.

What we saw at Rakaumanga, as most people refer to it, prompted this article which I hope will encourage Alaska Native peoples to continue their own efforts to preserve their Native tongues. Let me tell you about it.

Rakaumanga is what we in Alaska would call a K–12 school. It has more than 400 students and a Maori language immersion program that is the envy, I believe, of the world. All of the children there speak the Maori language fluently. One of reasons for this is that all of their subjects are taught in Maori by fluent Maori teachers and they are expected to speak in Maori while they are inside the school buildings.

The campus is a marvel to wander through with bright murals and carved wood and rock statues representing traditional themes from Maori culture. The children, who range in age from 5–17, have tidy classrooms, a computer suite, a library, a large gym and a meeting house they call Te Hokioi. All of the students we met in the school smiled readily and were eager to chat with us, indicators that this was a happy place of learning for them.

But this wonderful school didn't happen overnight. Its existence is the result of a lot of blood, sweat and tears by dedicated Maori parents, teachers and others who didn't want to see the Maori language disappear into oblivion like so many other indigenous languages have all over the world. Here's a little history.

Te Wharekura o Rakaumanga School was first established in 1896 to

(continued from previous page)
educate the children of Maori parents living in west Huntly, located on the west bank of the Waikato River. After a number of setbacks, including fire, floods and a government attempt to shut the school down in the 1970s, a few determined Maori men and women spearheaded a new movement to change the very nature of the original school.

Disillusioned by the academic failure of the graduates of the old school and concerned about the future of the Maori language (te reo Maori), they applied to the New Zealand government for a bilingual program at Rakaumanga. But they saw this as only a half-measure and pressured the government to recognize the need for a total immersion experience for their students. Only in this way, they said, would fluency in the language be gained.

By 1987, Rakaumanga had started its first immersion class with 20 kids. At the time, there were only eight levels of school; when the students became 12 years of age and had reached their final grade of schooling, none of their parents wanted them to go elsewhere to a high school where they would be educated in English. So in 1992, the immersion battle resumed.

Meanwhile, during the mid 1980s the Maori people had been negotiating on a national level for recognition of their language as an official language of New Zealand. A formal claim was lodged in 1985 with the National Waitangi Tribunal, which considers questions related to the original 1840 Waitangi Treaty that was signed between Maori chiefs and representatives of the British Crown. In 1986, the Tribunal decided in favor of the Maori, and shortly afterward the Maori Language Act was passed which established te reo Maori as an official language of New Zealand.

In the early 1980s, something else had been happening nationwide that added further impetus to the language immersion movement. Preschool programs called Kohanga Reo (literally "language nests") had been established all over the country which provided Maori language immersion for children from infancy to age five. By 1994 more than 13,000 Maori children were enrolled in 819 Kohanga Reo programs. Without the six local Kohanga Reo in Huntly sending kids on to primary school at Rakaumanga, the immersion program could not have operated as it did.

But this wonderful school didn't happen overnight. Its existence is the result of a lot of blood, sweat and tears by dedicated Maori parents, teachers and others . . .

So you can see the New Zealand national government was faced with an imperative. Now it had to provide large scale financial support for Maori language programs at several different levels of schooling throughout the country. This included Rakaumanga School, although it took additional hard work to convince the national government to fully fund a Rakaumanga five-year high school. This was finally accomplished by 1994.

While this effort at convincing the national government was going on, Rakaumanga School had been educating its original primary graduates for two years in its own locally-generated immersion program, so that by the time the government got around to kicking in five million dollars to fund what had became a five-year full secondary program, the Rakaumanga pupils already had a head start.

By 1997 the first crop of six students completed their final year (seventh form) of high school at Rakaumanga. This meant they had not only passed their Maori language exams, but also their national proficiency exams that all New Zealand high school seniors have to pass to qualify for admission to post-secondary institutions.

According to Barbara Harrison, who wrote an informative article on Rakaumanga, most of these and subsequent graduates of the high school have gone on to post-secondary studies. In this respect, the school has been a terrific success. And Barbara's research indicates a direct link between this success and the use of the Maori language as the language of instruction in the school.

Barbara was recently featured in a story in the Maori magazine, *Mana*. During the interview she indicated that there are teachers here in Alaska who would like to emulate the Maori formula for success. But she also warned that it wouldn't be an easy process. Success at Rakaumanga was due to devoted Maori leadership, community and parent support, political pressure resulting in legislative changes like making Maori an official language and finally funding for the instruction in Maori language, training of bilingual teachers and the development of curriculum materials.

I recently read that Ayaprun Elitnaurviat Yupiik Immersion School in Bethel began its first sixth-grade class. I have also heard of an earnest and ongoing attempt by parents and teachers in Hooper Bay to start their own immersion school there. Perhaps the Maori example at Te Wharekura o Rakaumanga will indeed provide some encouragement for their efforts to preserve the Yup'ik language and culture.

Anyone interested in more information about Rakaumanga School or the process of setting up a similar program can contact Barbara Harrison at maor3055@waikato.ac.nz, or contact the Alaska Native Knowledge Network for a copy of the *Guidelines for Strengthening Indigenous Langauges*.

ANKN Curriculum Corner

by Ray Barnhardt

The *ANKN Curriculum Corner* highlights curriculum resources available through the Alaska Native Knowledge Network that are compatible with the tenets outlined in the *Alaska Standards for Culturally Responsive Schools*. The theme for this issue focuses on ethnobotany: resources for incorporating traditional knowledge of edible and medicinal uses of local plants into all levels of the curriculum. You will find a wealth of curriculum ideas and resources from all over Alaska in the documents listed here. The most extensive and versatile plant curriculum guide is the one prepared by the Association of Unangan/Unangas Educators, which is in the final stages of editing for posting on the ANKN web site as a model and template for similar curricula in other regions of Alaska. We urge you to check out these resources and get your students involved in the excitement of learning from and about the world around them.

The Plants of My People: The Iñupiaq of Golovin Bay

—*by Cheryl Ann Wood.*
http://www.ankn.uaf.edu/plantsofmypeople

Medicinal Plants of the Kodiak Alutiiq Archipelago

—*by Rosa Wallace and Victoria Woodward*
(poster also available from ANKN)
http://www.ankn.uaf.edu/Subsistence/medplants.html

Narrative of Plants of Point Hope for ARCUS

—*by Sheila Gaquin and Jason Fantz.*
http://www.ankn.uaf.edu/plantnarr.html

Nauriat Niginaqtuat: Plants That We Eat

—*by Anore Jones. Available from Maniilaq Association, Kotzebue*

Alaska's Wilderness Medicines: Healthful Plants of the Far North

—*by Eleanor G. Viereck.*
http://www.ankn.uaf.edu/viereck/index.html

Edible Plants of Hooper Bay, Scammon Bay and Marshall

—*by Frank Keim and LYSD Students.*
http://www.ankn.uaf.edu/Marshall/edibleplants/index.html

Tanaina Plantlore Dena'ina K'et'una: An Ethnobotany of the Dena'ina Indians of Southcentral Alaska

—*by Priscilla Russell Kari.*

Wild, Edible, and Poisonous Plants of Alaska

—*by the Cooperative Extension Service. Available from Alaska Cooperative Extension, UAF*

Unangam Hitnisangin/Unangam Hitnisangis/Aleut Plants: A Region-Based Plant Curriculum for grades 4-6

—*by Unangan Educators with editorial support from Barbara Svarny Carlson and Paula Elmes. Forthcoming on the ANKN web site*
http://www.ankn.uaf.edu/unangam/

Guidelines for Respecting Cultural Knowledge

—*a set of guidelines that address issues of concern in the documentation, representation and utilization of traditional cultural knowledge. It is important to recognize the cultural and ethical precautions involved when working with Elders on subjects such as traditional knowledge regarding edible and medicinal uses of plants.*
http://www.ankn.uaf.edu/standards/culturaldoc.html

We welcome submissions of curriculum resources and ideas that you think might be of interest to others, as well as descriptions of curriculum initiatives that are currently underway or for which you are seeking sites or teachers who are willing to pilot-test new materials. Information on obtaining the materials described in this column is available through the Alaska Native Knowledge Network at www.ankn.uaf.edu, fncst@uaf.edu or at (907) 474-5086.

Love and Caring for Balance

by Angayuqaq Oscar Kawagley

Because I have not always loved myself and was thus a parent who did not experience fully the maturation of my children during their teenage years, I missed out in that critical time of their growing up. I have one important piece of advice for those of you who may not have a love for yourself, and that is to do some thoughtful self-examination. The problem may arise due to being dysfunctional as a result of poverty, alcoholism or some sort of mental or physical disability. If you find yourself lacking in self-worth, then you must change yourself first. To love someone else, you must first learn to love yourself. This allows the process of loving your children and others to become a part of your life. I applaud those of you that have this emotional and spiritual quality in you already.

Several issues ago, I wrote an article about talking to, singing to and making the child feel good while still in the mother's womb. This is important for the child to learn the sounds you make as the mother, the father or the grandparent. They will learn to identify you as parents and as members of the family. They most importantly will recognize the love being shown to them. Through this love they will obtain a sense of belonging—belonging to the mother, the father, siblings and grandparents. At a later time the child will learn that s/he belongs to a village/community, a group of people, and in some instances, a tribe. You as the parents begin to teach the youngster by example, which is a more powerful teaching/learning tool than any formal method you may use.

And now here is my secret, a very simple secret; it is only with the heart that one can see rightly; what is essential is invisible to the eye (Antoine de Saint-Exupery).

This builds the self-respect and pride of the child by knowing who they are and where they are from. As the Golden Buddha is made of pure gold, so there is a golden essence in each child. We, as parents, must nurture this natural self, so that the child grows up strong with the golden glow of self and never loses it.

Below is a poem written by Kahlil Gibran'. Ellam Yua, God, has a plan for each of us. It is these inner assets that the child already possesses that we want to develop so s/he can grow up to become the very best they are capable of becoming.

The modern world has been struggling with the education of our children for quite some time. We in Alaska are trying to change education so that its foundation becomes our Native worldviews using the languages that constructed them. We continue to struggle against those that oppose us, laws that present obstacles and money that is reduced or taken away. Yet, when you think about it, our ancestors and parents knew what they were doing when they provided an education based on knowing who you are and where you are. They produced children with minds that have a home. Many of us have homeless minds because of lack of being told our stories.

I am again going to provide another story from the book, *All I Ever Really Needed to Know I Learned in Kindergarten* by Robert Fulghum:

> Most of what I really need to know about how to live and what to do and how to be, I learned in kindergarten. Wisdom was not be at the top of the graduate mountain,

Your children are not your children.
They are the sons and daughters of Life's longing for itself.
They come through you but not from you.
And though they are with you, yet they belong not to you.
You may give them your love but not your thoughts.
For they have their own thoughts.
You may house their bodies but not their souls,
For their souls dwell in the house of tomorrow,
Which you cannot visit, not even in your dreams.
You may strive to be like them, but seek not to make them like you.
For life goes not backward nor tarries with yesterday.
You are the bows from which your children as living arrows are sent forth.
The archer sees the mark upon the path of the
Infinite, and He bends you with His might that
His arrows might go swift and far.
Let your bending in the archer's hand be for gladness
For even as He loves the arrow that flies,
So He loves also the bow that is stable.

by Kahlil Gibran

but there in the sandbox at the nursery school.

These are the things I learned. Share everything. Play fair. Don't hit people. Put things back where you found them. Clean up your own mess. Don't take things that aren't yours. Say you're sorry when you hurt somebody. Wash your hands before you eat. Flush. Warm cookies and cold milk are good for you. Live a balanced life. Learn some and think some and draw and paint and sing and dance and play and work every day some. Take a nap every afternoon. When you go out into the world, watch for traffic. Hold hands and stick together. Be aware of wonder. Remember the little seed in the plastic cup. The roots go down and the plant goes up and nobody really knows how or why, but we are all like that. Goldfish and hamsters and white mice and even the little seed in the plastic cup—they all die. So do we. And then remember the book about Dick and Jane and the first word you learned, the biggest word of all: LOOK.

Everything you need to know is in there somewhere. The Golden Rule and love and basic sanitation. Ecology and politics. Sane living. Think of what a better world it would be if we all—the whole world—had cookies and milk about 3:00 o'clock every afternoon and then lay down with our blankets for a nap. Or if we had a basic policy in our nations to always put things back where we found them and cleaned up our own messes. And it is still true, no matter how old you are, when you go out into the World, it is better to hold hands and stick together.

From this we learn that we acquire a lot of knowledge without realizing it from conception to birth to death. For our children in schools, it is necessary that they not only learn the three "Rs", but include a fourth "R", relaxation. We have forgotten how to do this. Children from the first grade through high school need time for quiet. A time for reflection, a time to imagine, a time to visualize what one would want to be in the future. Teach our children to dream and then help them make those dreams come true. *Quyana.*

1. The poem and story were excerpted from Canfield, J. & Hansen, M. C., editors. *Chicken Soup for the Soul: 101 Stories to Open the Heart and Rekindle the Spirit*. Deerfield Beach, FL.: Health Communications, Inc., 1993.

IATC Update: Athabascan Language Program

by Beth Leonard, Language Coordinator-Instructor

The Interior Athabascan Tribal College is looking for language instructors who are willing to teach community multi-age classes. If you are interested, please contact me as we can also offer teacher training and support.

Conversational Koyukon and Gwich'in Classes, Fairbanks

IATC, in cooperation with The Morgan Project/UAF School of Education and the Fairbanks North Star Borough School District After School Program, is offering courses for Gwich'in and Koyukon Athabascan languages this fall from October 1–November 21. The instructor for Gwich'in is Kathy Sikorski and Koyukon instructors are Susan Paskvan, Joe Kwaraceius, Clara Clark, Agnes Moore and Steven Toby. This is an exciting program as it serves parents and children—the Koyukon class accepted students from ages 10 and up (ages 10–13 with parent/guardian) and the Gwich'in class accepted students ages 14 and up.

The After School Program is providing classrooms and, because the IATC and Morgan Project are paying instructor salaries, the registration fee is reduced to $5. Students are also able to register for one credit of ANL 121 through UAF for an additional $25. If instructors are available, we are hoping to offer two seven-week sessions during the spring semester for Gwich'in, Koyukon and Iñupiaq.

Funding Awarded for Family Language Immersion Program—Athabascan

Through the Administration for Native Americans, TCC and IATC were recently awarded three years of funding that focuses on two pilot projects: (1) training in family immersion models and (2) development of family-oriented language immersion/cultural camps. We will begin advertising for regional coordinators and language specialists to assist with development of family immersion curricula and model development for language immersion cultural camps.

For more information on the IATC Language Program, please contact Beth Leonard at 452-8251, ext. 3287 (or 1-800-478-6822).

Remembering Our Heroes

by Frank Hill

Since 9-11 we have heard much about the heroism of the policemen and firefighters of New York City. Their actions need to be remembered and celebrated. Their actions remind us of the kind of people we could or should be if we had the same dedication to purpose.

Today, if we were to ask our young people who their heroes are, many would say Michael Jordan, Eminem or other sports or entertainment personalities.

The heroes of my childhood have endured for my entire life. I grew up in a time and place rich with opportunity to be among heroes. Besides my Finnish seafaring father and my Dena'ina mother and grandmother, my favorite hero is my Uncle Gabriel Trefon, a Dena'ina from Nondalton and the Lake Clark area. I refer to Uncle Gabriel's life for inspiration and an example for myself as I have transitioned from those days of living with the land to earning a living in the modern world.

Uncle Gabriel was my mother's brother, who was born at the beginning of the last century. As was customary in those times, his life as a true Dena'ina man required him to become an expert hunter, fisher, provider and leader. And that he did for the remainder of his life. After he became chief of the Nondalton people and I was old enough to be aware of Uncle Gabriel's leadership, I began to pay attention to his activities. Many people regarded Uncle Gabriel as a gruff, stern person. At first, I thought so too. But as the years passed I became aware of his other strong traits.

Uncle Gabriel was the local church leader. Active in the church as well as performing the duties of traditional chief, Uncle Gabriel combined Dena'ina cultural values with those of the church. I recall him counseling a young couple who wanted to get married in the church. He admonished the young man for thinking about marriage and family responsibilities without first demonstrating his independence from his parents by having his own house. Another time, Uncle was asked by a couple to plan a funeral for a newborn baby. I recall watching Uncle carefully examine the dead infant and ask the parents questions about how and when the baby died. When we were building the casket for the tiny baby, I remember his tears and the mourning songs he sang to the child.

After realizing that the cost of store-bought goods was prohibitive for his people when purchased and transported from the nearest store a day's travel away, Uncle Gabriel established a store in the village. Although he lacked formal schooling, he kept the store accounts accurately. He made arrangements with the cannery employers of his people to sign over a portion of their earnings to the local store to ensure that their families could buy what they needed. Among other firsts, Uncle was the first in his village to own an outboard motor and to bring a washing machine to his home. This demonstrated to me that he was continuously thinking of how life for his people could be made better.

Once, when there was a very long cold spell of winter weather, no one could travel in the extreme cold and whiteout blizzards to get needed supplies. Even the younger men were fearful of going out into the weather. As the storm continued and supplies in the village ran low, Uncle Gabriel hitched up his dog team and made the trip by himself. My family was living in the community where the store was located and I remember him returning in that blizzard, to the surprise of everyone. Again he showed the commitment and leadership that a Dena'ina chief should have.

Uncle Gabriel passed on while I was away attending high school. I remember one of the last conversations I had with him, telling me it was good that I was going on to get an education and to remember that I was Dena'ina too. One of my grandsons is named after Uncle Gabriel and I am proud that my daughter also remembers my hero every time she calls her son's name.

We need to remember and honor the heroes that helped us become who we are—whose memories should not be allowed to die. There are heroes in every Alaska Native culture like my Uncle Gabriel. I hope their children and grandchildren will continue their examples. As they do so, they remind us of the strength, knowledge, honor and wisdom of our cultures; characteristics which are needed even more today.

Yupik Region:

The First AKRSI MOA Meeting in Bethel: Multiple Districts Speaking as One

by John Angaiak

The Yukon-Kuskokwim Delta region's six MOA partners met for the first time as a group in Bethel on October 3 & 4, 2002 to review AKRSI goals and outline strategies in response to the guidelines for culturally-relevant programs. Thirteen members from school districts scattered throughout the Y-K Delta region attended including representatives from YKSD, St. Mary's, Kuspuk, Kashunamiut, LKSD and Yupiit School Districts. It was good to see the school administrators actively participate in the proceedings. This first meeting was business-like.

Some recalled the Y-K Native Education Summit of April 24–25, 2002 in Bethel, Alaska. It was designed to introduce AKRSI to the region through the theme, "Bringing the Minds of Community and School Together." At last week's follow-up planning meeting, the theme rang again—it was an in-depth meeting.

Everyone gathered in the AVCP Tugkar Building conference room. After introductions, the activity reports were given from each school district. It was good to hear reports coming from all sectors of the Y-K region. Everyone was eager to hear what their neighbors were doing with culturally-relevant programs and everyone needed to be heard and be counted.

The new AKRSI lead teacher for the Yup'ik region, Esther Ilutsik, was introduced as she joined the meeting, she explained her role and took vital information from each MOA partner so she can do the job right.

Two Elders attended and the school district presentations set the tone for the rest of the meeting. This report summarizes the highlights of the meeting. The group set its own goals, including the following:

- Cultural relevancy should be broad enough so that each school district is not locked into one set of goals and can incorporate local relevancy.
- Native teachers should get together with the lead teacher. The lead teacher will visit all sites, attend in-services and generally be a walking Native education dictionary.
- The group should network among all MOA partners—they wrote down their email addresses and phone numbers. The regional coordinator encouraged them to talk among themselves and compare notes in order to deliver quality and unique culturally-relevant programs.
- Each district should have its own goals but share them with others.
- They will file their written reports with the coordinator's office which will then be compiled to be shared with MOA partners.
- They will obtain a commitment from school districts for AKRSI implementation to guarantee success.

The group also discussed how often they should meet for consistency and continuity. Two options came forth: three meetings (fall, winter and spring) or one planning meeting in the fall and a regional Native education summit in the spring. The coordinator informed them that he would negotiate the options.

The group came with clear purpose. They left with clear goals. They found a place to share and feel victorious.

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Athabascan Region:

An Elder Interview With Howard Luke

Sarah McConnell interviewed Howard Luke on April 3, 2002. Below is an excerpt from that interview. Transcription by Jeannie Creamer Dalton

Sarah. It is a sunny April 3, 2002 and Howard, you wanted to talk about respect?

Howard: Yeah I like to talk about respect because we're losing it so fast right now it's terrible. Myself I don't care about it because I'm old enough now. The biggest thing right now is I want my young generation to pay attention about respect because down the road they will find out but it will be too late by then.

Respect is the biggest problem: respect is something that you really got to take care of yourself by being clean and when you're skinning moose or cutting fish. Never try to get bloody, get blood on your clothes or nothing.

Many years ago I use to hunt with a lot of old people; my mother used to tell me to go out with them old people so I used to go with them. They give us some meat and stuff. I lost my dad when I was really young so it was just my mother until she got married, married again. So I went out with a lot of old people and I seen them how they do it 'cause my mother say you pay attention now you see how they do it; you see they don't try to get bloody and the first thing they do is clean all the tripe—they clean all the guts—they never throw anything away. The main thing they do right away is they roast meat.

I hunt caribou, there used to be a lot of caribou in Nenana at one time way back in 1934, somewhere around there anyway. I used to go out with them, I seen how they do it, they clean the tripe, they clean it good. They wash it, they use a little water, then they turn it inside out; they put all their stuff in there. They put the kidneys, and heart, and all the stuff they can put in there. They tie it—they put a stick through it—then you can just carry it on your hand. That little bag would hold all that. So I learn all that. This is what I want to teach the kids how to do things because if we don't show respect, our animals are going to disappear. That's what is happening right now, we don't respect, that our fish is disappearing. People, when they were fishing, all they want is eggs, the roe, they just take the roe, and just throw the fish out. That's not respect. That's what I mean, right now, if you were mistreated, you wouldn't go back there, would you? Well, that's the same thing with the animals and the fish and our ducks and everything, you see.

This is what I want to teach the kids how to do things because if we don't show respect, our animals are going to disappear.

Like I'm saying about the airboats, that they go out in the spring, they run over the eggs and all young ones, they run over them. We don't take care of our animals. We just don't care and that's the reason all our animals are disappearing, especially our ducks. Every year it's getting lesser and lesser. And that's what I mean. They're not coming back. I mean, if I was mistreated, I'm not going to go back too. Well it's the same way with animals.

When I was brought up that's what they tell me about respect.

Right now, just like, you bring moose head in house and there's a bunch of kids in house and the kids look at that moose head, the eye, and they play with that. They play with that, and that was against our nature. We always covered up because if you make fun of that animal, they tell each other, just like humans, same thing, humans that are dead. Their spirit is here and they tell each other and that's what our people used to tell us—not only my mother, but my uncle, people I used to hunt with. People always used to tell us that if you are skinning moose or skinning caribou you always try to stay away from the blood. Don't try to cut the veins they say. When you're skinning moose, you always take the brisket out first. Take the brisket, then you feel your way, you get by the throat, then you take the whole thing, the throat, you just pull it right out. The whole thing will just come right out. That's our way of doing it. That's the reason a lot of people used to lose their luck. But now, right now, we don't respect. They throw the head away. There is a lot of good stuff on that head there.

When I went to New Zealand, them people down there, when they kill a cow, when they're going to have something going on, a potlatch, or something like that, they throw the head away. So when I went down there, I told them, gee, man, I said, there's a lot of good meat on this stuff.

When we kill a moose, we never throw it away, we take the tongue, we dice it up, all the cheek, we dice it up and make a good pot of stew. So I did that. I taught them something and they started doing it. So that way we work with each other. We share with

one another. That's my biggest thing right now is that I want to share with people. Especially young people. My big thing right now, when I'm laying down here, I think about these things that, gee my uncle, all my old people I used to go out hunting. I used to go out hunting with big Albert and John Silas and lot of old people down in Nenana. I use to go out with them, a big run of caribou. So I go out hunting with them because they give me some meat when I go out. When I go with them, they give us ribs or something like that. Even the little thing, you were so thankful for it. Right today, I'm so thankful right today, that what I went through, what my Mom taught me and the other people taught me—how to respect, take care of your things and always when you kill moose, they always say, you turn the head towards home and that way, the next moose you kill will be closer to your house, they said. So all them things, it make me think about it. But right now, we're going the other way, we're not going the right way. We always trying to make that cut off, just like we're going against nature. We want to get done with it right away. Just like if we go visit or something like that, we look at the time, well I gotta go, I gotta go, I gotta go, I gotta do this, I gotta do that. And old people figure that oh no, that fellow he thinks I got nothing to say.

That's the reason why right now a lot of our people doesn't want to share with people because they do that and I tell my young people right now that that's not the way to act because people watch how you work—if you show respect.

We share with one another. That's my biggest thing right now is that I want to share with people. Especially young people.

Southeast Region:
Alaska Native Studies at Sheldon Jackson College

by Jan Steinbright Jackson

Alaska Native Studies at Sheldon Jackson College provides academic coursework and support for Native students enrolled at SJC. "In effect, we're providing student support similar to that provided by Rural Student Services at UAF and academic programs similar to UAF's Native Studies program" says program director Dennis Demmert.

The academic program has three goals: (1) to inform students of the "special relationship" between Native American tribes and the federal government and of the many contemporary issues derived from that relationship; (2) to provide knowledge of diverse Native cultures of Alaska; and (3) to assist students and school personnel in establishing effective communications across cultures.

Fall 2002, offerings include *Introduction to Alaska Native People, The Alaska Native Land Settlement Act, Alaska Native Art History* and *Cross-cultural Communications*. In addition, the Native Studies program is assisting other academic programs at Sheldon Jackson to incorporate relevant knowledge about the Native community into their coursework and requirements. "There's Native-related information that is relevant to each academic program at SJC, whether it's education, human services, business or environmental science," says Demmert, "and graduates from each program should be informed of Native issues in their areas of expertise."

"There's Native-related information that is relevant to each academic program at SJC, whether it's education, human services, business or environmental science . . ."

Student support is provided by two advisor/counselors, peer advisors and tutors. "Students aren't always ready for the transition to college," says counseling coordinator Michael Baines, "so our job is to help them get oriented and to monitor their progress as they make the adjustment to college. Nearly 30% of the Fall 2002 enrollment is Native American."

The Native Studies program provides a computer lab and a lounge for Native students and ongoing activities through a Native Culture Club. The club has sponsored fund-raising activities and plans other activities throughout the year.

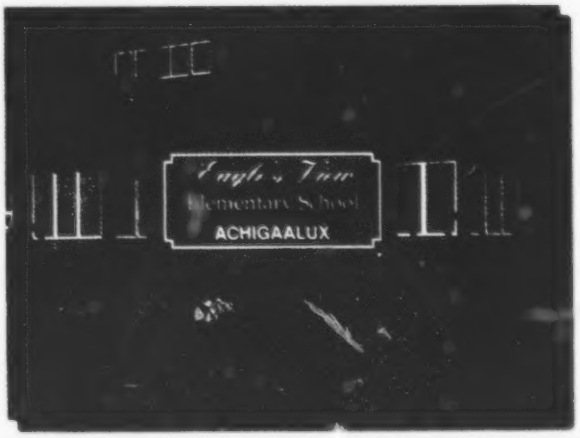
Native Studies has advised the Sheldon Jackson College library on books relevant to Native Studies and the library has developed a strong collection on Native culture and contemporary issues in the Native American community, with emphasis on Alaska.

Native Studies has a staff of five and is funded under the U.S. Department of Education's Title III A.

Alutiiq/Unangax̂ Region:

A New Elementary School in Unalaska: "Saaqudikingan"

by O. Patricia Lekanoff-Gregory, Aleut Culture Teachers' Aide, Unalaska City School District



As we waited patiently to see our new elementary school being built, the buzz around town was what would the name of the new building be? After a year of construction we now see the building we were anxiously waiting for. This new state-of-the-art facility has 13 classrooms, an excellent multipurpose gymnasium that is also used for serving lunch. In the background is a stage so we can watch performances. There is also a rock-climbing wall hidden behind the mats to keep temptation down. There is an elaborate library with windows from the floor to a twelve-foot ceiling and a computer room with 24 brightly colored Apple® iMacs™. The wide hallways provide space for beautiful art displays. There are over 240 lockers—just the right size for the elementary students. In fact, one of the doors to the preschool room is only three feet tall so the little tykes feel comfortable; the windows are just their height as well. The floor has radiant heating so the students' feet don't get cold and they are comfy when they lay on the floor reading their books.

This new elementary school is run by a distinguished gentleman, our principal or *tukux*, which in the Aleut/Unangan language means boss. He greets the students every morning as they arrive and he walks the halls checking how the classes are going. During his lunch period he is out on the playground. The new playground has three different equipment structures, bright in color and inviting to the students, along with a soft mat underneath the equipment. There is a covered play area, basketball court, baseball/soccer field and two tetherball poles.

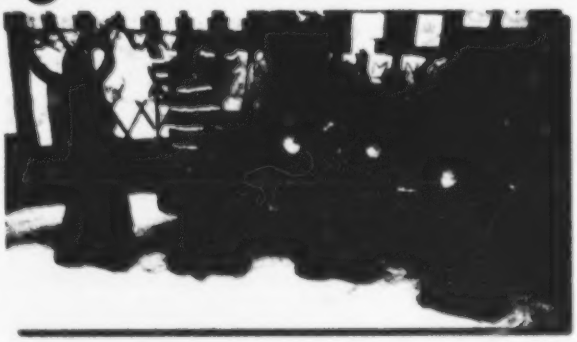
Principal Craig Probst came to Unalaska City School District from the Iditarod School District and before that the Pribilof School District so he is able to relate to the needs and the necessity of the Aleut "Unangan" Culture Program. He wants to see and hear the students saying Aleut phrases: *qilam Ixamnaa*, good morning; *qagaasakung*, thank you; *aang*, hello/yes; *tislilix*, come again; and identifying the local birds: *tixlax̂*, eagle; *uxchux̂*, puffin; *qamgaang*, emperor goose; and animals: *qauax̂*, sea lion; *isux̂*, seal; *aykaagux̂*, fox; to name a few. Mr. Moses Dirks and his assistant (that's me) teach these classes.

The new elementary school is well suited for doing the crafts of the first comers, the Unangan (Aleuts) of the Aleutian Islands. In the Heritage/Cultural room there is a tile floor so we can do all sorts of arts and crafts: butchering a seal, cleaning fish, weaving grass baskets, carving Aleut Bentwood hats *(chagudax̂)* and someday soon maybe building a kayak *(iqyax̂)*. This is only the beginning of all the arts and crafts we hope to share with our students.

And finally, the name for the new elementary school is Eagle's View Elementary School, "Achigaalux̂" (the learning place)! We are proud to see that the community and school are getting involved in using the indigenous names for buildings, roads, bridges and so on. *Qagaasakung!* Thank You!

Alutiiq/Unangax̂ Region:

Lu'macihpet, "Our Culture" Camp at Dig Afognak: Growing Elders



by Alisha Drabek, Native Village of Afognak

The Native Village of Afognak held a six-day cultural immersion camp called *Lu'machipet*, "Our Culture," at their Dig Afognak site on Afognak Island this past June 17–22, 2002. The camp brought 40 youth and adults together to explore Alutiiq language through dance, song and performance.

The program was supported through a grant from the Administration for Native Americans, Afognak Native Corporation, Kodiak Island Housing Authority and Native Educators of the Alutiiq Region.

Sperry Ash, Alutiiq dancer from Nanwalek, and Tanya Lukin, an indigenous performance artist originally from Port Lions, served as facilitators for the program, along with Native Village of Afognak Educator Olga Pestrikoff.

Applicants to the program were asked to submit an essay, a narrative or poetry answering, "why I want to learn more about Alutiiq dance and language and how I can share our cultural traditions with others."

The following two statements were selected as the best youth and adult submission:

I want to learn more about Alutiiq dance and language so our dance group can learn more songs. We learn the language through songs, this way we know what we are singing. The dance movements teach us how to interpret the song. The drumbeat helps us to keep time and rhythm. We share our dance and songs with our village people, at special occasions and sometimes we sing and dance in Kodiak and Anchorage. People like to see us and we like to dance and sing for them. It gives us pride and we feel good when we perform.

—Devin Skonberg, age 14, Ouzinkie

Lately there has been a need to do something to validate who I am as an Alutiiq living this fast-paced life. I need to understand our traditions, our stories and our culture so I can better understand myself as the portion that constitutes the "our." I will come to the camp as a newborn struggling to learn and glean all that I can: devouring the history, the movement, the stories like Fuzzy's smoked fish. And when I've gorged on my history, I'll gulp freely of the fresh air like water to quench the thirst for more—always more.

This is what I envision as my experience and what I hope to gain at the Lu'macihpet Dance Camp:

A Song For Renewal and Hope

To feel the movement of my
arm
sensing a seal was caught
and the celebration was
such that my
other arm went up to greet
my outstretched hand like salmon
straining to the top of the
torrential water,
strong and persevering, determined
to go back to that
shallow where
life began
to finish my time
with my spawn
enriching the pool
for the next generation.

To share my experience with my students in my classroom when I become a certified teacher is my hope and my dream. I desire to make the regalia, know a dance, utter a word deep in my throat that speaks the stories of those that walked on the beach before me. This is what I hope to gain and share with those that are willing to listen and walk the beach with my memories and me.

—Marci Nelson Orth, originally from Port Lions, now living in Wasilla

Each participant at the camp received a certificate of completion recognizing their efforts and honoring them with the statement: "Take care of the Elder you will become."

Iñupiaq Region:
The Iñupiaq Immersion Program in Barrow

Martha Stackhouse

The Iñupiaq Immersion program got started when an education conference on language, sponsored by the North Slope Borough School District, called for more Iñupiaq language to be taught to the children. The Elders and parents talked about how our Iñupiaq language was quickly dying over the last 20 years. Iñupiaq language classes had been taught for 30 years but 45 minutes a day was not enough to learn the language. In addition, there was a video made of North Slope high school students who cried because they could not understand their great grandparents or their grandparents. Some who were able to understand were not able to answer them, as they were not fluent in speaking their Iñupiaq language. Immersion school was considered as a possibility to remedy this problem.

The immersion program started in Barrow as a pilot program since there were not enough certified teachers to teach immersion classes. It started with the Early Childhood Education (ECE) students who were three- and four-year-old students. During this first year, the curriculum developers prepared materials for the kindergarten level, which was to start the following year. While the Kindergarten immersion curriculum was taught to the students, the curriculum developers prepared first-grade readers for the first-grade immersion class. As a result we now have many kindergarten and first-grade readers translated into Iñupiaq. However, there aren't many materials translated for the second-grade level on up yet, so the teachers decided that even though we may use English materials in the immersion classroom, we would talk in Iñupiaq as much as possible.

The third-grade immersion class speaks about 75% Iñupiaq and 25% English. The fourth-grade immersion speaks about 50% Iñupiaq and 50% English. From early childhood on up to the second grade, we try to speak as much Iñupiaq as possible. However, some of our materials are not translated so we have to speak English sometimes, ranging at about 85–90% Iñupiaq and 10–15% English.

The teachers are certified educators who are fluent Iñupiaq speakers, but most of us had not received any language training. We were certified in teaching English classes. Last school year we had language evaluators that came to observe our classes. They noted that the teachers were speaking 80–90% of the time and the students were speaking 10–20% of the time. As a result, our students were able to understand what the instructors were saying and they became fluent readers and writers—but not so fluent in speaking the Iñupiaq language. This school year all of the immersion classes are concentrating on having the students speak as much as possible.

The immersion classes follow the state and district standards. We have many materials that are in English but we try to speak as much Iñupiaq as much as possible as we teach them. Whenever we have the time, we translate our own materials. The Iñupiaq language is a very phonetic, and as a result our students are able to become good readers. Most students keep daily journals and are able to write in Iñupiaq with ease. We teach the Iñupiaq number system invented by the Kaktovik students, therefore it is called the Kaktovik Math. We teach the Arabic numeral system as well. Most of our immersion students are very proficient in math.

We usually dissect Arctic animals from the region: seals, ducks, geese and fish. We identify all of their internal organs and have the older students make diagrams of the digestive system. Perhaps the best part of dissecting fresh animals is the fact that we can cook and eat them in our classes! We usually receive a seal from the community members. We have all of our immersion classes gather around to watch. Some of our older students participate in butchering the seal.

There is a cute story told by one the mothers of an immersion student. Her cousin had caught a seal one summer. Their aunt, who usually did the butchering, was out of town. She and her cousin had no idea how to butcher a seal. Her daughter, who is an immersion student, spoke up and said she knew how to do it. Step by step, she told her mom and her aunt how to butcher the seal until it was completed! She had learned by observing from the immersion classes on how to

butcher a seal and was able to help her mother and her aunt!

Our Arctic science is strong. Our fourth-grade immersion class completed a Sigluaq project which is the study of the ice cellar. They recreated the actual cross section of a *sigluaq* with paper mache', and made *maktak*, whale meat, seals, fish, geese and ducks out of paper. It is now a show case in our Cultural Heritage Center Museum.

We usually pull together to practice singing for special occasions: Christmas program, Christmas caroling (which includes the Senior Center), spring programs, and many other occasions through out the year. Recently, we sang the Alaska State Flag song with the newly added second verse. People marveled at how quickly the immersion students had learned the second verse as it had just been adopted by the state and the fact that it had just been translated.

Perhaps the greatest joy we see in our immersion students is the fact that they are proud to be Iñupiaq. They have self esteem. They are confident in meeting the challenges that they face in today's world. They know that they can be an Iñupiaq and also be able to combine what they learned in the Western world and live productive lives. We encourage them time and again that they can be whatever they want to be, that it is indeed possible to take the best of both worlds and live a productive life.

Inuit Studies: Some Reflections

by Maricia Ahmasuk

Inspired by the 13th Inuit Studies Conference held August 1–3, 2002, Anchorage, Alaska

The Inuit, "The People" of the world are one of the more studied people in recent history. This timeless research and documentation seeks to capture the essence of what it was like in a time when all one had was oneself and those immediately surrounding to sustain life itself. It is observed that since contact, Inuit have adapted to new ways brought on by outsiders, thereby changing the way Inuit operate in their daily activities and even in their mode of thought. Barrow's George Ahmaogak, Sr., mayor of North Slope Borough, put it interestingly in his keynote address at the 13th Inuit Studies Conference, titled, *Science, Politics and the Bottom Line: the North Slope Experience:* "

Your conversations can help to interpret what's happening in the cracks where Native culture and the mainstream culture rub against each other. It's a constant and silent and powerful movement, like the shifting of the earth's continental plates under our feet." Ahmaogak commented that these fault lines are not necessarily hostile or incompatible, but are simply hot spots that if taken so far as to interrupt the heritage of a people, such as banning the age-old practice of whaling, there are sure to be upheavals, or earthquakes. The whole subsistence issue is a prime example of how differing cultures tend to clash.

It is certain that we as Inuit have felt the ripple effect of two or more cultures coming together, as all cultures of the world continue to undergo, as we are drawn into this global village through modern technology. I view our current experience as a melding, an evolution. We are living in a time where the very existence of every single human being on earth depends to a certain extent on a network of governments and countries in globally negotiated positions. As Inuit, playing an active role in what is being documented even today is crucial in terms of preserving the accuracy of the image being portrayed. Faulty past records since outside contact have proven to haunt Natives with negative connotations and misinterpretations.

It is certain that we as Inuit have felt the ripple effect of two or more cultures coming together, as all cultures of the world continue to undergo, as we are drawn into this global village through modern technology.

An important trend for Native peoples in the world of research is where the ownership of the surveys and their outcomes lie. Being involved from square one when the surveys are being developed is a must if they are to capture the essence of what Natives consider important information to relay to a public or agency reviewing the results. For example, the Survey of Living Conditions in the Arctic, headed out of the Institute of Social & Economic Research (ISER) at the University of Alaska Anchorage has

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organized a group of Alaska Natives to form the Alaska Native Management Board (ANMB), which basically steers the project. This board ensures that the information gathered for this project follows the concept of informed consent, as well as making sure that the survey is culturally sensitive. Respecting the whole process of including Native guidance on research projects brings useful information to light while at the same time defends a Native peoples' dignity and right to own what is really theirs.

Respecting the whole process of including Native guidance on research projects brings useful information to light while at the same time defends a Native peoples' dignity and right to own what is really theirs.

After two-and-a-half days of listening to intelligent speakers such as Father Michael Oleksa and Angayuqaq Oscar Kawagley and visiting with Elder and author, Lela Oman of Nome, among other distinguished individuals, I was boiling with ideas, theories and a willingness to share my story with the group. I managed to offer my views with humor despite all seriousness of the issues at hand. I spoke of topics that ranged from language retention (or theory of retrieval through hypnosis in this case) to racism within our own Native society. The key point that I hoped to portray to the group was how important it is to find a balance between our modern lifestyle and the inner voice that constantly reminds us of where we came from.

Coming to terms with our identity as a Native person, or just as a human being in modern society, should be an area of concern and deserves some dedicated time and research on our behalf. Coming to terms with the small, still voice inside is key to our well being and long-range health. Perhaps some of the research that shows our people to be among the most devastated statistically is a result of overlooking our important role in a societal situation that is fairly new compared to where even our parents came from. Cultural adjustments do not happen over night, and we are not all naturally compatible with the modern Western values and mannerisms. Our whole life is a research project as we gather data and interpret its meaning as it applies to our selfhood. Finding meaning and truth is a universal, yet very individual concept and delves deep into the spiritual realm. If we think about it, just being outside doing activities such as berry picking, fishing or gathering wood for a fire grounds us, bringing us back to who we are as human beings, which is a spiritual experience—being one with the land and our natural surroundings. It is the simple things in life that make an individual or society feel grounded in a culture or heritage.

Finding meaning or purpose in life may mean putting the communal good over personal pain, as it was traditionally. It is important to honor our heritage by practicing our values, so as to discover their true significance and intent. Discovering past morals and ways of living an honest life may lead us to a broader understanding of where we stand in today's world of individualism, even as we fight for a co-dependant relationship with the world-at-large. As we continue to adapt to the changing times, it is a comfort to know that there exists a wide collection of materials representing a time past when life appeared simpler. We have a big picture to work with in respect to the Native way of life as we move forward in progression toward an understanding of where we have been and where we are going. It is time to take authority over our own lives through our Native organizations.

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